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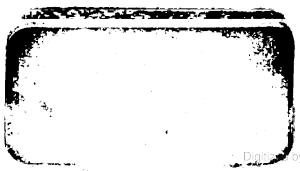
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THE

HOLY BIBLE

TRANSLATED FROM

THE LATIN VULGATE:

DILIGENTLY COMPARED WITH THE

HEBREW, GREEK, AND OTHER EDITIONS

IN

DIVERSE LANGUAGES.

AND FIRST PUBLISHED BY

THE ENGLISH COLLEGE AT DOUAY,

Anno 1609.

NEWLY REVISED AND CORRECTED, ACCORDING TO THE CLEMENTIN EDITION OF THE SCRIPTURES.

WITH

ANNOTATIONS

FOR CLEARING UP THE PRINCIPAL DIFFICULTIES OF

HOLY WRIT.

VOLUME I.

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EDINBURGH:

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The ORDER of the BOOKS of the OLD TESTAMENT, received by the *Catholic Church*, with the number of their CHAPTERS.

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GULIELMUS HARISON, *S. Theologiæ Doctor.*

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THE BOOK OF *GENESIS.* *

CHAP. I.

God createth heaven and earth, and all things therein, in six days.

IN the beginning God created heaven and earth.

2 And the earth was void and empty, and darkness was upon the face of the deep: and the Spirit of God moved over the waters.

3 And God said: Be light made. And light was made.

4 And God saw the light that it was good: and he divided the light from the darkness.

5 And he called the light Day, and the darkness Night: and there was evening and morning one day.

6 And God said: Let there

* GENESIS. This book is so called from its treating of the *generation*, that is, of the creation, and the beginning of the world. The Hebrews call it *Bereſith*, from the word with which it begins.

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be * a firmament made amidſt the waters: and let it divide the waters from the waters.

7 And God made a firmament, and divided the waters that were under the firmament, from thoſe that were above the firmament. And it was ſo.

8 And God called the firmament, Heaven: and the evening and morning were the ſecond day.

9 God alſo ſaid: Let the waters that are under the heaven, be gathered together into one place: and let the dry land appear. And it was ſo done.

10 And God called the dry land, Earth: and the gathering together of the waters he called Seas. And God ſaw that it was good.

11 And he ſaid: Let the earth bring forth the green herb, and ſuch as may ſeed, and the fruit tree yielding fruit after its kind, which may have ſeed in itſelf upon the earth. And it was ſo done.

12 And the earth brought forth the green herb, and ſuch as yieldeth ſeed according to its kind, and the tree that beareth fruit, having ſeed each one according to its kind. And God ſaw that it was good.

13 And the evening and the morning were the third day.

14 And God ſaid: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for ſigns, and for ſeaſons, and for days and years:

15 To ſhine in the firmament of heaven, and to give light upon the earth. And it was ſo done.

16 And God made † two great lights; a greater light to rule the day; and a leſſer light to rule the night: and ſtars.

17 And he ſet them in the firmament of heaven, to ſhine upon the earth.

18 And to rule the day and the night, and to divide the light and the darkneſs.

* Ver. 6. *A firmament.* By this name is here underſtood the whole ſpace between the earth and the higheſt ſtars. The lower part of which divideth the waters that are upon earth, from thoſe that are above in the clouds.

† Ver. 16. *Two great lights.* God created on the firſt day *Light*, which being moved from eaſt to weſt, by its riſing and ſetting made morning and evening. But on the fourth day he ordered and diſtributed this light, and made the ſun, moon, and ſtars. The moon, though much leſſer than the ſtars, is here called a *great light*, from its giving a far greater light to the earth than any of them.

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And God saw that it was good.

19 And the evening and morning were the fourth day.

20 God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven.

21 And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good.

22 And he blessed them saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth.

23 And the evening and morning were the fifth day.

24 And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth according to their kinds: and it was so done.

25 And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good.

26 And he said: Let * us make man to our image, and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth.

27 And God created man to his own image: to the image of God he created him, male and female he created them.

28 And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth.

29 And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat:

30 And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done.

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* Ver. 26. *Let us make man to our image.* This *image* of God in man, is not in the body, but in the soul; which is a *spiritual* substance, endued with understanding and free-will. God speaketh here in the plural number, to insinuate the plurality of *Persons* in the Deity.

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31 And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day.

CHAP. II.

God resteth on the seventh day and blesseth it. The earthly paradise, in which God placeth man. He commandeth him not to eat of the tree of knowledge. And formeth a woman of his rib.

SO the heavens and the earth were finished, and all the furniture of them.

2 And on the seventh day God ended his work which he had made: and he * rested on the seventh day from all his work which he had done.

3 And he blessed the seventh day and sanctified it: because in it he had rested from all his work which God created and made.

4 These are the generations of the heaven and the earth, when they were created, in the day that the Lord GOD made the heaven, and the earth.

5 And every plant of the field before it sprung up in the earth, and every herb of the ground before it grew: for the Lord God had not rained upon the earth; and there was not a man to till the earth.

6 But a spring rose out of the earth, watering all the surface of the earth.

7 And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul.

8 And the Lord God had planted a paradise of pleasure from the beginning; wherein he placed man whom he had formed.

9 And the Lord God brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of: † the tree of life also in the midst of paradise: and the ‡

* Chap. II. ver. 2. *He rested*, &c. That is, he ceased to make or create any new kinds of things. Though, as our Lord tells us, John V. 17. *He still worketh*, viz. by conserving and governing all things, and creating souls.

† Ver. 9. *The tree of life.* So called, because it had that quality, that by eating of the fruit of it, man would have been preserved in a constant state of health, vigour, and strength, and would not have died at all.

‡ Ibid. *The tree of knowledge.* To which the deceitful

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tree of knowledge of good and evil.

10 And a river went out of the place of pleasure to water paradise, which from thence is divided into four heads.

11 The name of the one is Phison: that is it which compasseth all the land of Hevilath, where gold groweth.

12 And the gold of that land is very good; there is found bdelium, and the onyx-stone.

13 And the name of the second river is Gehon: the same is it that compasseth all the land of Ethiopia.

14 And the name of the third river is Tigris: the same passeth along by the Assyrians. And the fourth river is Euphrates.

15 And the Lord God took man, and put him into the paradise of pleasure, to dress it and to keep it.

16 And he commanded him saying: Of every tree of paradise thou shalt eat.

17 But of the tree of knowledge of good and evil thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death.

18 And the Lord God said: It is not good for man to be alone: let us make him a help like unto himself.

19 And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam to see what he would call them: for whatsoever Adam called any living creature, the same is its name.

20 And Adam called all the beasts by their names, and all the fowls of the air, and all the cattle of the field: but for Adam there was not found a helper like himself.

21 Then the Lord God cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, and filled up flesh for it.

22 And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam.

23 And Adam said: This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man.

24 Wherefore a man shall leave father and mother, and shall cleave to his wife, and they shall be two in one flesh.

25 And they were both naked; to wit Adam and his wife; and were not ashamed.

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serpent falsely attributed the power of imparting a superior kind of knowledge beyond that which God was pleased to give.

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CHAP. III.

The ſerpent's craft. The fall of our firſt parents. Their puniſhment. The promiſe of a Redeemer.

NOW the ſerpent was more ſubtle than any of the beaſts of the earth, which the Lord God had made. And he ſaid to the woman: Why hath God commanded you, that you ſhould not eat of every tree of paradiſe?

2 And the woman anſwered him, *ſaying:* Of the fruit of the trees that are in paradiſe, we do eat.

3 But of the fruit of the tree which is in the midſt of paradiſe, God hath commanded us that we ſhould not eat: and that we ſhould not touch it, leſt perhaps we die.

4 And the ſerpent ſaid to the woman: No, you ſhall not die the death.

5 For God doth know that in what day ſoever you ſhall eat thereof, your eyes ſhall be opened: and you ſhall be as gods, knowing good and evil.

6 And the woman ſaw that the tree was good to eat, and fair to the eyes, and delightful to behold: and ſhe took of the fruit thereof, and did eat, and gave to her huſband, who did eat.

7 * And the eyes of them both were opened: and when they perceived themſelves to be naked, they ſewed together fig leaves and made themſelves aprons.

8 And when they heard the voice of the Lord God walking in paradiſe at the afternoon air, Adam and his wife hid themſelves from the face of the Lord God, amidſt the trees of paradiſe.

9 And the Lord God called Adam, and ſaid to him: Where art thou?

10 And he ſaid: I heard thy voice in paradiſe: and I was afraid, becauſe I was naked, and I hid myſelf.

11 And he ſaid to him: And who hath told thee that thou waſt naked, but that thou haſt eaten of the tree, whereof I

* Chap. III. ver. 7. *And the eyes*, &c. Not that they were blind before (for *the woman ſaw that the tree was fair to the eyes*, ver. 6.) nor yet that *their eyes were opened* to any more perfect knowledge of good; but only to the unhappy experience of having loſt the *good* of original grace and innocence, and incurred the dreadful *evil* of ſin. From whence followed a ſhame of their being naked; which they minded not before; becauſe being now ſtript of original grace, they quickly began to be ſubject to the ſhameful rebellions of the fleſh.

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commanded thee that thou ſhouldſt not eat?

12 And Adam ſaid: The woman whom thou gaveſt me to be my companion, gave me of the tree, and I did eat.

13 And the Lord God ſaid to the woman: Why haſt thou done this? And ſhe anſwered: The ſerpent deceived me, and I did eat.

14 And the Lord God ſaid to the ſerpent: Becauſe thou haſt done this thing, thou art curſed among all cattle, and beaſts of the earth: upon thy breaſt ſhalt thou go, and earth ſhalt thou eat all the days of thy life.

15 I will put enmity between thee and the woman, and thy ſeed and her ſeed: * ſhe ſhall cruſh thy head, and thou ſhalt lie in wait for her heel.

16 To the woman alſo he ſaid: I will multiply thy ſorrows, and thy conceptions: in ſorrow ſhalt thou bring forth children, and thou ſhalt be under thy huſbands power, and he ſhall have dominion over thee.

17 And to Adam he ſaid: Becauſe thou haſt hearkened to the voice of thy wife, and haſt eaten of the tree, whereof I commanded thee, that thou ſhouldſt not eat, curſed is the earth in thy work: with labour and toil ſhalt thou eat thereof all the days of thy life.

18 Thorns and thiſtles ſhall it bring forth to thee, and thou ſhalt eat the herbs of the earth.

19 In the ſweat of thy face ſhalt thou eat bread, till thou return to the earth, out of which thou waſt taken: for duſt thou art, and into duſt thou ſhalt return.

20 And Adam called the name of his wife Eve: becauſe ſhe was the mother of all the living.

21 And the Lord God made for Adam and his wife garments of ſkins, and clothed them.

22 And he ſaid: † Lo Adam is become as one of us, knowing good and evil: now therefore leſt perhaps he put forth his hand, and take alſo of the tree of life, and eat, and live for ever.

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* Ver. 15. *She ſhall cruſh.* *Ipſa*, the woman: ſo divers of the fathers read this place, conformably to the Latin; others read it *Ipſum*, viz. the ſeed. The ſenſe is the ſame: for 'tis by her ſeed, *Jeſus Chriſt*, that the woman cruſhes the ſerpent's head.

† Ver. 22. *Lo Adam*, &c. This was ſpoken by way of reproaching him with his pride, in affecting a knowledge that might make him like to God.

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23 And the Lord God sent him out of the paradise of pleasure, to till the earth from which he was taken.

24 And he cast out Adam: and placed before the paradise of pleasure Cherubims, and a flaming sword, turning every way to keep the way of the tree of life.

CHAP. IV.

The history of Cain and Abel.

AND Adam knew Eve his wife: who conceived and brought forth Cain, saying: I have gotten a man through God.

2 And again she brought forth his brother Abel. And Abel was a shepherd, and Cain a husbandman.

3 And it came to pass after many days, that Cain offered of the fruits of the earth, gifts to the Lord.

4 Abel also offered of the firstlings of his flock, and of their fat; and the Lord* had respect to Abel, and to his offerings.

5 But to Cain and his offerings he had no respect: and Cain was exceeding angry, and his countenance fell.

6 And the Lord said to him: Why art thou angry? and why is thy countenance fallen?

7 If thou do well, shalt thou not receive? but if ill, shall not sin forthwith be present at the door? but the lust thereof shall be under thee, and thou shalt have dominion over it.

8 And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him.

9 And the Lord said to Cain: Where is thy brother Abel? And he answered: I know not: Am I my brother's keeper?

10 And he said to him: What hast thou done? the voice of thy brother's blood crieth to me from the earth.

11 Now therefore cursed shalt thou be upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand.

12 When thou shalt till it, it shall not yield to thee its fruit: a fugitive and a vagabond shalt thou be upon the earth.

13 And Cain said to the Lord: My iniquity is greater than that I may deserve pardon.

14 Behold thou dost cast

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* Chap. IV. Ver. 4. *Had respect.* That is, shewed his acceptance of his sacrifice, [as coming from a heart full of devotion]: and that, as we may suppose, by some visible token, such as sending fire from heaven upon his offerings.

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me out this day from the face of the earth: * every one therefore that findeth me shall kill me:

15 And the Lord said to him: No, it shall not so be: but whomsoever shall kill Cain, shall be punished seven fold. And the Lord † set a mark upon Cain, that whosoever found him should not kill him.

16 And Cain went out from the face of the Lord, and dwelt as a fugitive on the earth at the east side of Eden.

17 And Cain knew ‡ his wife, and she conceived, and brought forth Henoch: and § he built a city, and called the name thereof by the name of his son Henoch.

18 And Henoch begot Irad, and Irad begot Maviael, and Maviael begot Mathusael, and Mathusael begot Lamech.

19 Who took two wives, the name of the one was Ada, and the name of the other Sella.

20 And Ada brought forth Jabel, who was the father of such as dwell in tents, and of herdsmen.

21 And his brother's name was Jubal: he was the father of them that play on the harp and the organs.

22 Sella also brought forth Tubalcain, who was a hammerer and artificer in every work of brass and iron. And the sister of Tubalcain was Noema.

23 And Lamech said to his wives Ada and Sella: Hear my voice, ye wives of

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* Ver. 14. *Every one that findeth me shall kill me.* His guilty conscience made him fear his own brothers and nephews; of whom, by this time, there might be a good number upon the earth: which had now endured near 130 years; as may be gathered from *Gen.* v. 3. compared with *Chap.* iv. 25. Though in the compendious account given in the scripture only Cain and Abel are mentioned.

† Ver. 15. *Set a mark*, &c. The more common opinion of the interpreters of holy writ, supposes this mark to have been a trembling of the body; or a horror and consternation in his countenance.

‡ Ver. 17. *His wife.* She was a daughter of Adam, and Cain's own sister: God dispensing with such marriages in the beginning of the world, as mankind could not otherwise be propagated. § Ibidem. *He built a city.* viz. In process of time, when his race was multiplied, so as to be numerous enough to people it. For in the many hundred years he lived, his race might be multipled even to millions.

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Lamech, hearken to my ſpeech: for * I have ſlain a man to the wounding of myſelf, and a ſtripling to my own bruiſing.

24 Seven-fold vengeance ſhall be taken for Cain: but for Lamech ſeven times ſeven-fold.

25 Adam alſo knew his wife again: and ſhe brought forth a ſon, and called his name Seth, ſaying: God hath given me another ſeed for Abel, whom Cain ſlew.

26 But to Seth alſo was born a ſon, whom he called Enos, this man † began to call upon the name of the Lord.

CHAP. V.

The genealogy, age, and death of the Patriarchs, from Adam to Noe. The tranſlation of Henoch.

THIS is the book of the generation of Adam. In the day that God created man, he made him to the likeneſs of God.

2 He created them male and female; and bleſſed them: and called their name Adam, in the day when they were created.

3 And Adam lived a hundred and thirty years; and begot a ſon to his own image and likeneſs, and called his name Seth.

4 And the days of Adam, after he begot Seth, were eight hundred years; and he begot ſons and daughters.

5 And all the time that Adam lived, came to nine hundred and thirty years, and he died.

6 Seth alſo lived a hundred and five years, and begot Enos.

7 And Seth lived after he begot Enos, eight hundred and ſeven years, and begot ſons and daughters.

8 And all the days of Seth were nine hundred and twelve years, and he died.

9 And Enos lived ninety years, and begot Cainan.

10 After whoſe birth he lived eight hundred and fifteen years and begot ſons and daughters.

11 And all the days of E-

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* Ver. 23. *I have ſlain a man*, &c. 'Tis the tradition of the Hebrews, that Lamech in hunting ſlew Cain, miſtaking him for a wild beaſt: and that having diſcovered what he had done, he beat ſo unmercifully the youth by whom he was led into that miſtake, that he died of the blows.

† Ver. 26. *Began to call upon*, &c. Not that Adam and Seth had not called upon God, before the birth of Enos: but that Enos uſed more ſolemnity in the worſhip and invocation of God.

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nos were nine hundred and five years, and he died.

12 And Cainan lived seventy years, and begot Malaleel.

13 And Cainan lived after he begot Malaleel, eight hundred and forty years, and begot sons and daughters.

14 And all the days of Cainan were nine hundred and ten years, and he died.

15 And Malaleel lived sixty five years, and begot Jared.

16 And Malaleel lived after he begot Jared, eight hundred and thirty years, and begot sons and daughters.

17 And all the days of Malaleel were eight hundred and ninety five years, and he died.

18 And Jared lived a hundred and sixty two years, and begot Henoch.

19 And Jared lived after he begot Henoch eight hundred years, and begot sons and daughters.

20 And all the days of Jared were nine hundred and sixty two years, and he died.

21 And Henoch lived sixty five years, and begot Mathusala.

22 And Henoch walked with God: and lived after he begot Mathusala, three hundred years, and begot sons and daughters.

23 And all the days of Henoch were three hundred and sixty five years.

24 And he walked with God, and was seen no more: because God took him.

25 And Mathusala lived a hundred and eighty seven years, and begot Lamech.

26 And Mathusala lived after he begot Lamech, seven hundred and eighty two years, and begot sons and daughters.

27 And all the days of Mathusala were nine hundred and sixty nine years, and he died.

28 And Lamech lived a hundred and eighty two years, and begot a son.

29 And he called his name Noe, saying: This same shall comfort us from the works and labours of our hands on the earth, which the Lord hath cursed.

30 And Lamech lived after he begot Noe, five hundred and ninety five years, and begot sons and daughters.

31 And all the days of Lamech came to seven hundred and seventy seven years, and he died. And Noe, when he was five hundred years old, begot Sem, Cham, and Japheth.

CHAP. VI.

Man's sin is the cause of the deluge. Noe is commanded to build the ark.

AND after that men began to be multiplied upon the earth, and daughters were born to them.

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2 * The ſons of God ſeeing the daughters of men, that they were fair, took to themſelves wives of all, which they choſe.

3 And God ſaid: My ſpirit ſhall not remain in man for ever, becauſe he is fleſh: and † his days ſhall be a hundred and twenty years.

4 Now ‡ giants were upon the earth in thoſe days. For after the ſons of God went in to the daughters of men, and they brought forth children, theſe are the mighty men of old, men of renown.

5 And God ſeeing that the wickedneſs of men was great on the earth, and that all the thought of their heart was bent upon evil at all times,

6 It § repented him that he had made man on the earth. And being touched inwardly with ſorrow of heart,

7 He ſaid: I will deſtroy man, whom I have created, from the face of the earth, from man even to beaſts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them.

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* Chap. VI. Ver. 2. *The ſons of God.* The deſcendents of Seth and Enos are here called *ſons of God*, from their religion and piety: whereas the ungodly race of Cain, who by their carnal affections lay groveling upon the earth, are called the children of men. The unhappy conſequence of the former marrying with the latter, ought to be a warning to Chriſtians to be very circumſpect in their marriages; and not to ſuffer themſelves to be determined in their choice by their carnal paſſion, to the prejudice of virtue or religion.

† Ver. 3. *His days ſhall be*, &c. The meaning is, that man's days, which before the flood were uſually 900 years, ſhould now be reduced to 120 years. Or rather, that God would allow men this term of 120 years, for their repentance and converſion, before he would ſend the deluge.

‡ Ver. 4. *Giants.* 'Tis likely the generality of men before the flood were of a gigantic ſtature, in compariſon with what men now are. But theſe here ſpoken of are called *giants*, as being not only tall in ſtature but violent and ſavage in their diſpoſitions, and mere monſters of cruelty and luſt.

§ Ver. 6. *It repented him*, &c. God, who is unchangeable, is not capable of repentance, grief, or any other paſſion. But theſe expreſſions are uſed to declare the enormity of the ſins of men; which were ſo provoking, as to determine their Creator to deſtroy theſe his creatures whom before he had ſo much favoured.

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8 But Noe found grace before the Lord.

9 These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God.

10 And he begot three sons, Sem, Cham, and Japhet.

11 And the earth was corrupted before God, and was filled with iniquity.

12 And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth)

13 He said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth.

14 Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without.

15 And thus shalt thou make it. The length of the ark shall be * three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits.

16 Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it: and the door of the ark thou shalt set in the side: with lower, middle chambers, and third stories shalt thou make it.

17 Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life, under heaven. All things that are in the earth shall be consumed.

18 And I will establish my covenant with thee: and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee.

19 And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female.

20 Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live.

21 Thou shalt take unto thee of all food, that may be eaten, and thou shalt lay it

* Ver. 15. *Three hundred cubits*, &c. The ark, according to the dimensions here set down, contained four hundred and fifty thousand square cubits; which was more than enough to contain all the kinds of living creatures, with all necessary provisions; even supposing the cubits here spoken of to have been only a foot and a half each, which was the least kind of cubits.

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up with thee: and it shall be food for thee and them.

22 And Noe did all things which God commanded him.

CHAP. VII.

Noe, with his family, goes into the ark. The deluge overflows the earth.

AND the Lord said to him: Go in, thou and all thy house into the ark: for thee I have seen just before me in this generation.

2 Of all clean beasts take seven and seven, the male and the female.

3 But of the beasts that are unclean two and two, the male and the female. Of the fowls also of the air seven and seven, the male and the female: that seed may be saved upon the face of the whole earth.

4 For yet a while, and after seven days, I will rain upon the earth forty days and forty nights: and I will destroy every substance that I have made, from the face of the earth.

5 And Noe did all things which the Lord had commanded him.

6 And he was six hundred years old, when the waters of the flood overflowed the earth.

7 And Noe went in and his sons, his wife and the wives of his sons with him into the ark, because of the waters of the flood.

8 And of beasts, clean and unclean, and of fowls, and of every thing that moveth upon the earth,

9 Two and two went in to Noe into the ark, male and female, as the Lord had commanded Noe.

10 And after the seven days were passed, the waters of the flood overflowed the earth.

11 In the six hundredth year of the life of Noe, in the second month, in the seventeenth day of the month, all the fountains of the great deep were broken up, and the flood-gates of heaven were opened.

12 And the rain fell upon the earth forty days and forty nights.

13 In the self same day Noe, and Sem, and Cham, and Japheth his sons: his wife, and the three wives of his sons with them, went into the ark:

14 They and every beast according to its kind, and all the cattle in their kind, and everything that moveth upon the earth according to its kind, and every fowl according to its kind, all birds, and all that fly,

15 Went in to Noe into the ark, two and two of all flesh, wherein was the breath of life.

16 And they that went in, went in male and female of all flesh, as God had com-

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manded him: and the Lord shut him in on the out side.

17 And the flood was forty days upon the earth: and the waters increased, and lifted up the ark on high from the earth.

18 For they overflowed exceedingly: and filled all on the face of the earth: And the ark was carried upon the waters.

19 And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered.

20 The water was fifteen cubits higher than the mountains, which it covered.

21 And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth: and all men,

22 And all things, wherein there is the breath of life on the earth, died.

23 And he destroyed all the substance, that was upon the earth, from man even to beast, and the creeping things and fowls of the air: and they were destroyed from the earth: and Noe only remained, and they that were with him in the ark.

24 And the waters prevailed upon the earth a hundred and fifty days.

CHAP. VIII.

The deluge ceaseth. Noe goeth out of the ark, and offereth sacrifice. God's covenant to him.

AND God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated.

2 The fountains also of the deep, and the flood-gates of heaven, were shut up: and the rain from heaven was restrained.

3 And the waters returned from off the earth, going and coming: and they began to be abated after a hundred and fifty days.

4 And the ark rested in the seventh month, the seven and twentieth day of the month, upon the mountains of Armenia.

5 And the waters were going and decreasing until the tenth month; for in the tenth month, the first day of the month, the tops of the mountains appeared.

6 And after that forty days were passed, Noe opening the window of the ark, which he had made, sent forth a raven.

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7 Which went forth, and * did not return, till the waters were dried up upon the earth.

8 He ſent forth alſo a dove after him, to ſee if the waters had now ceaſed upon the face of the earth.

9 But ſhe not finding where her foot might reſt, returned to him into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her and brought her into the ark.

10 And having waited yet ſeven other days, he again ſent forth the dove out of the ark.

11 And ſhe came to him in the evening, carrying a bough of an olive tree, with green leaves, in her mouth. Noe therefore underſtood that the waters were ceaſed upon the earth.

12 And he ſtayed yet other ſeven days: and he ſent forth the dove, which returned not any more unto him.

13 Therefore in the ſix hundred and firſt year, the firſt month, the firſt day of the month, the waters were leſſened upon the earth: and Noe opening the covering of the ark, looked and ſaw that the face of the earth was dried.

14 In the ſecond month, the ſeven and twentieth day of the month, the earth was dried.

15 And God ſpoke to Noe, ſaying:

16 Go out of the ark, thou and thy wife, thy ſons, and the wives of thy ſons with thee.

17 All living things that are with thee of all fleſh, as well in fowls, as in beaſts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: increaſe and multiply upon it.

18 So Noe went out, he and his ſons: his wife, and the wives of his ſons with him:

19 And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark.

20 And Noe built an altar unto the Lord: and taking of all cattle and fowls that were

* Chap. VIII. ver. 7. *Did not return.* The raven did not return into the ark; but (as it may be gathered from the Hebrew) *went to and fro;* ſometimes going to the mountains, where it found carcaſſes to feed on; and other times returning, to reſt upon the top of the ark.

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clean, offered * holocausts upon the altar.

21 And the Lord † smelled a sweet savour, and said: I will no more curse the earth for the sake of man: for the imagination and thought of man's heart are prone to evil from their youth: therefore I will no more destroy every living soul as I have done.

22 All the days of the earth, seed-time and harvest, cold and heat, summer and winter, night and day shall not cease.

CHAP. IX.

God blesseth Noe: forbiddeth blood: and promiseth never more to destroy the world by water. The blessing of Sem and Japheth.

AND God blesseth Noe and his sons. And he said to them: Increase, and multiply, and fill the earth.

2 And let the fear and dread of you be upon all the beasts of the earth, and upon all the fowls of the air, and all that move upon the earth: all the fishes of the sea are delivered into your hand.

3 And every thing that moveth, and liveth, shall be meat for you: even as the green herbs have I delivered them all to you.

4 Saving that flesh with blood ye shall not eat.

5 For I will require the blood of your lives at the hand of every beast, and at the hand of man, at the hand of every man, and of his brother, will I require the life of man.

6 Whosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God.

7 But increase you and multiply, and go upon the earth, and fill it.

8 Thus also said God to Noe, and to his sons with him:

9 Behold I will establish my covenant with you, and with your seed after you:

10 And with every living soul, that is with you, as well in all birds, as in cattle and beasts of the earth, that are come forth out of the ark, and in all the beasts of the earth.

11 I will establish my covenant with you, and all flesh shall be no more destroyed

* Ver. 20. *Holocausts*, or *whole burnt offerings*. In which the whole victim was consumed by fire upon God's altar, and no part was reserved for the use of priest or people.

† Ver. 21. *Smelled*, &c. A figurative expression, denoting that God was well pleased with the sacrifices which his servant offered.

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with the waters of a flood, neither shall there be from henceforth a flood to waste the earth.

12 And God said: This is the sign of the covenant which I give between me and you, and to every living soul that is with you, for perpetual generations.

13 I will set my bow in the clouds, and it shall be the sign of a covenant between me and between the earth.

14 And when I shall cover the sky with clouds, my bow shall appear in the clouds:

15 And I will remember my covenant with you, and with every living soul that beareth flesh: and there shall no more be waters of a flood, to destroy all flesh.

16 And the bow shall be in the clouds, and I shall see it, and shall remember the everlasting covenant, that was made between God and every living soul of all flesh which is upon the earth.

17 And God said to Noe: This shall be the sign of the covenant, which I have established, between me and all flesh upon the earth.

18 And the sons of Noe, who came out of the ark, were Sem, Cham, and Japheth: and Cham is the father of Channan.

19 These three are the sons of Noe: and from these was all mankind spread over the whole earth.

20 And Noe a husbandman began to till the ground, and planted a vineyard.

21 And drinking of the wine, was made * drunk, and was uncovered in his tent.

22 Which when Cham the father of Chanaan had seen, to wit that his father's nakedness was uncovered, he told it to his two brethren without.

23 But Sem and Japheth put a cloak upon their shoulders, and going backward, || covered the nakedness of their father: and their faces were turned away, and they saw not their father's nakedness.

24 And Noe awaking from the wine, when he had learned what his younger son had done to him,

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Chap. IX. * Ver. 21. *Drunk.* Noe by the judgment of the fathers was not guilty of sin, in being overcome by wine; because he knew not the strength of it.

|| Ver. 23. *Covered the nakedness.* Thus, as St Gregory takes notice L. 35. Moral. c. 22. we ought to cover the nakedness, that is the sins, of our spiritual parents and superiors.

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25 He said: * Cursed be Chanaan, a servant of servants shall he be unto his brethren.

26 And he said: Blessed be the Lord God of Sem, be Chanaan his servant.

27 May God enlarge Japheth, and may he dwell in the tents of Sem, and Chanaan be his servant.

28 And Noe lived after the flood three hundred and fifty years.

29 And all his days were in the whole nine hundred and fifty years: and he died.

CHAP. X.

The genealogy of the children of Noe, by whom the world was peopled after the flood.

THESE are the generations of the sons of Noe: Sem, Cham, and Japheth: and unto them sons were born after the flood.

2 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Thubal, and Mosoch, and Thiras.

3 And the sons of Gomer: Ascenez and Riphath and Thogorma.

4 And the sons of Javan: Elisa and Tharsis, Cetthim and Dodanim.

5 By these were divided † the islands of the Gentiles in their lands, every one according to his tongue and their families in their nations.

6 And the sons of Cham, Chus, and Mesraim, and Phuth, and Chanaan.

7 And the sons of Chus: Saba, and Heuila, and Sabatha, and Regma, and Sabathaca. The sons of Regma: Saba, and Dadan.

8 Now Chus begot Nemrod: he began to be mighty on the earth,

9 And he was ‡ a stout hunter before the Lord. Hence came a proverb: E-

* Ver. 25. *Cursed be Chanaan.* The *curses*, as well as the *blessings*, of the patriarchs, were *prophetical*: And this in particular is here recorded by Moses, for the children of Israel, who were to possess the land of Chanaan. But why should Chanaan be cursed for his father's fault? The Hebrews answer, that he being then a boy was the first that saw his grandfather's nakedness, and told his father Cham of it; and joined with him in laughing at it: which drew upon him, rather than upon the rest of the children of Cham, this prophetical curse.

† Chap. X. Ver. 5. *The islands.* So the Hebrews called all the remote countries, to which they went by ships from Judea, to Greece, Italy, Spain, &c.

‡ Ver. 5. *A stout hunter.* Not of beasts but of men;

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ven as Nimrod the ſtout hunter before the Lord.

10 And the beginning of his kingdom was Babylon, and Arach, and Achad, and Chalanne in the land of Sennaar.

11 Out of that land came forth Aſſur, and built Ninive, and the ſtreets of the city, and Chale.

12 Reſen alſo between Ninive and Chale: this is the great city.

13 And Meſraim begot Ludim, and Ananim, and Laabim, Nephthuim,

14 And Phetruſim, and Caſſuim; of whom came forth the Philiſtines, and the Caphtorim.

15 And Chanaan begot Sidon his firſt-born, the Hethite.

16 And the Jebuſite, and the Amorrhite, and the Gergeſite.

17 The Hevite and the Aracite: the Sinite,

18 And the Aradian, the Samarite, and the Hamathite: and afterwards the families of the Chananites were ſpread abroad.

19 And the limits of Chanaan were from Sidon as one comes to Gerara even to Gaza, until thou enter Sodom and Gomorrha, and Adama, and Seboim even to Leſa.

20 Theſe are the children of Cham in their kindreds and tongues, and generations and lands, and nations.

21 Of Sem alſo the father of all the children of Heber, the elder brother of Japheth, ſons were born.

22 The ſons of Sem: Elam and Aſſur, and Arphaxad, and Lud, and Aram.

23 The ſons of Aram: Us, and Hul, and Gether, and Mes.

24 But Arphaxad begot Sale, of whom was born Heber.

25 And to Heber were born two ſons; the name of the one was Phaleg, becauſe in his days was the earth divided: and his brother's name Jectan.

26 Which Jectan begot Elmodad, and Saleph, and Aſarmoth, Jare.

27 And Aduram, and Uzal, and Decla.

28 And Ebal, and Abimael, Saba,

29 And Ophir, and Hevila, and Jobab. All theſe were the ſons of Jectan.

30 And their dwelling was from Meſſa as wego on as far as Sephar a mountain in the eaſt.

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whom by violence and tyranny he brought under his dominion. And ſuch he was, not only in the opinion of men, but *before the Lord*, that is, in his ſight who cannot be deceived.

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31 These are the children of Sem according to their kindreds and tongues, and countries in their nations.

32. These are the families of Noe, according to their people and nations. By these were the nations divided on the earth after the flood.

CHAP XI.

The tower of Babel. The confusion of tongues. The genealogy of Sem down to Abram.

AND the earth was of one tongue, and of the same speech.

2 And when they removed from the east, they found a plain in the land of Sennaar, and dwelt in it.

3 And each one said to his neighbour: Come, let us make brick, and bake them with fire. And they had brick instead of stones, and slime instead of morter:

4 And they said: Come, let us make a city and a tower, the top whereof may reach to heaven: and let us make our name famous before we be scattered abroad into all lands.

5 And the Lord came down to see the city and the tower, which the children of Adam were building.

6 And he said: Behold, it is one people, and all have one tongue: and they have begun to do this, neither will they leave off from their designs, till they accomplish them in deed.

7 Come ye therefore, let us go down, and there confound their tongue, that they may not understand one another's speech.

8 And so the Lord scattered them from that place into all lands, and they ceased to build the city.

9 And therefore the name thereof was called * Babel, because there the language of the whole earth was confounded: and from thence the Lord scattered them abroad upon the face of all countries.

10 These are the generations of Sem: Sem was a hundred years old when he begot Arphaxad, two years after the flood.

11 And Sem lived after he begot Arphaxad, five hundred years, and begot sons and daughters.

12 And Arphaxad lived thirty five years, and begot Sale.

13 And Arphaxad lived after he begot Sale, three hundred and three years; and begot sons and daughters.

14 Sale also lived thirty years, and begot Heber.

15 And Sale lived after

* Chap. XI. Ver. 9. *Babel.* That is *confusion.*

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he begot Heber, four hundred and three years: and begot sons and daughters.

16 And Heber lived thirty four years, and begot Phaleg.

17 And Heber lived after he begot Phaleg, four hundred and thirty years: and begot sons and daughters.

18 Phaleg also lived thirty years, and begot Reu.

19 And Phaleg lived after he begot Reu, two hundred and nine years, and begot sons and daughters.

20 And Reu lived thirty two years, and begot Sarug.

21 And Reu lived after he begot Sarug, two hundred and seven years: and begot sons and daughters.

22 And Sarug lived thirty years, and begot Nachor.

23 And Sarug lived after he begot Nachor, two hundred years: and begot sons and daughters.

24 And Nachor lived nine and twenty years, and begot Thare.

25 And Nachor lived after he begot Thare, a hundred and nineteen years: and begot sons and daughters.

26 And Thare lived seventy years, and begot Abram, and Nachor, and Aran.

27 And these are the generations of Thare: Thare begot Abram, Nachor, and Aran. And Aran begot Lot.

28 And Aran died before Thare his father, in the land of his nativity in Ur of the Chaldees.

29 And Abram and Nachor married wives; the name of Abram's wife was Sarai: and the name of Nachor's wife, Melcha the daughter of Aran father of Melcha, and father of Jescha.

30 And Sarai was barren, and had no children.

31 And Thare took Abram his son, and Lot the son of Aran, his son's son, and Sarai his daughter in law, the wife of Abram his son, and brought them out of Ur of the Chaldees, to go into the land of Chanaan: and they came as far as Haran, and dwelt there.

32 And the days of Thare were two hundred and five years, and he died in Haran.

CHAP. XII.

The call of Abram, and the promise made to him. He sojourneth in Chanaan, and then by occasion of a famine goeth down to Egypt.

AND the Lord said to Abram: Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall shew thee.

2 And I will make of thee a great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed.

3 I will bless them that

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bleſs thee, and curſe them that curſe thee, and IN THEE ſhall all the kindreds of the earth be bleſſed :

4 So Abram went out as the Lord had commanded him, and Lot went with him : Abram was ſeventyfive years old when he went forth from Haran.

5 And he took Sarai his wife, and Lot his brother's ſon, and all the ſubſtance which they had gathered, and the ſouls which they had gotten in Haran : and they went out to go into the land of Chanaan. And when they were come into it,

6 Abram paſſed through the country unto the place of Sichem, as far as the noble vale : now the Chananite was at that time in the land.

7 And the Lord appeared to Abram, and ſaid to him : To thy ſeed will I give this land. And he built there an altar to the Lord, who had appeared to him.

8 And paſſing on from thence to a mountain, that was on the eaſt ſide of Bethel, he there pitched his tent, having Bethel on the weſt, and Hai on the eaſt : he built there alſo an altar to the Lord, and called upon his name.

9 And Abram went forward, going, and proceeding up to the ſouth.

10 And there came a famine in the country : and Abram went down into Egypt, to ſojourn there : for the famine was very grievous in the land.

11 And when he was near to enter into Egypt, he ſaid to Sarai his wife : I know that thou art a beautiful woman :

12 And that when the Egyptians ſhall ſee thee, they will ſay : She is his wife : and they will kill me, and keep thee.

13 Say therefore, I pray thee, that thou art * my ſiſter : that I may be well uſed for thee, and that my ſoul may live for thy ſake.

14 And when Abram was come into Egypt, the Egyptians ſaw the woman that ſhe was very beautiful.

15 And the princes told Pharao, and praiſed her before him ; and the woman was taken into the houſe of Pharao.

16 And they uſed Abram well for her ſake. And he

* Chap. XII. Ver. 13. *My ſiſter.* This was no lye : becauſe ſhe was his niece, being daughter to his brother Aran, and therefore, in the ſtile of the Hebrews, ſhe might truly be called his *ſiſter* ; as Lot is called Abram's *brother*, *Gen.* xiv. 13. See *Gen.* xx. 12.

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had ſheep and oxen and he-aſſes, and men-ſervants and maid-ſervants, and ſhe-aſſes, and camels.

17 But the Lord ſcourged Pharao and his houſe with moſt grievous ſtripes for Sarai, Abram's wife.

18 And Pharao called Abram, and ſaid to him: What is this that thou haſt done to me? Why didſt thou not tell *me* that ſhe was thy wife?

19 For what cauſe didſt thou ſay, ſhe was thy ſiſter, that I might take her to my wife? Now therefore there is thy wife, take her, and go thy way.

20 And Pharao gave *his* men orders concerning Abram: and they led him away and his wife, and all that he had.

CHAP. XIII.

Abram and Lot part from each other. God's promiſe to Abram.

AND Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the ſouth.

2 And he was very rich in poſſeſſion of gold and ſilver.

3 And he returned by the way that he came, from the ſouth to Bethel, to the place where before he had pitched his tent between Bethel and Hai:

4 In the place of the altar which he had made before; and there he called upon the name of the Lord.

5 But Lot alſo who was with Abram, had flocks of ſheep, and herds of beaſts, and tents.

6 Neither was the land able to bear them, that they might dwell together: for their ſubſtance was great, and they could not dwell together.

7 Whereupon alſo there aroſe a ſtrife between the herdſmen of Abram and of Lot. And at that time the Chananite and the Pherezite dwelled in that country.

8 Abram therefore ſaid to Lot: Let there be no quarrel, I beſeech thee, between me and thee, and between my herdſmen and thy herdſmen: for we are brethren.

9 Behold the whole land is before thee: depart from me, I pray thee: if thou wilt go to the left hand, I will take the right: if thou chooſe the right hand, I will paſs to the left.

10 And Lot, lifting up his eyes, ſaw all the country about the Jordan, which was watered throughout before the Lord deſtroyed Sodom and Gomorrha as the paradiſe of the Lord, and like Egypt as one comes to Segor.

11 And Lot choſe to himſelf the country about the Jordan, and he departed from the eaſt; and they were ſepa-

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rated one brother from the other.

12 Abram dwelt in the land of Chanaan: and Lot abode in the towns, that were about the Jordan, and dwelt in Sodom.

13 And the men of Sodom were very wicked, and sinners before the face of the Lord beyond measure.

14 And the Lord said to Abram, after Lot was separated from him: Lift up thy eyes, and look from the place wherein thou now art, to the north and to the south, to the east and to the west.

15 All the land, which thou seest, I will give to thee, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: if any man be able to number the dust of the earth, he shall be able to number thy seed also.

17 Arise and walk through the land in the length, and in the breadth thereof: for I will give it to thee.

18 So Abram removing his tent, came, and dwelt by the vale of Mambre, which is in Hebron: and he built there an altar to the Lord.

CHAP. XIV.

The expedition of the four kings; the victory of Abram; he is blessed by Melchisedech.

AND it came to pass at that time, that Amraphel king of Sennaar, and Arioch king of Pontus, and Chodorlahomor king of the Elamites, and Thadal king of nations,

2 Made war against Bara king of Sodom, and against Bersa king of Gomorrha, and against Sennaab king of Adama, and against Semeber king of Seboim, and against the king of Bala, which is Segor.

3 All these came together into the wood-land vale, which now is the salt sea.

4 For they had served Chodorlahomor twelve years, and in the thirteenth year they revolted from him.

5 And in the fourteenth year came Chodorlahomor, and the kings that were with him: and they smote the Raphaim in Astarothcarnaim, and the Zuzim with them, and the Emim in Save of Cariathaim,

6 And the Chorreans in the mountains of Seir, even to the plains of Pharan, which is in the wilderness.

7 And they returned, and came to the fountain of Misphat, the same is Cades: and they smote all the country of the Amalecites, and the Amorrhean that dwelt in Asasonthamar.

8 And the king of Sodom, and the king of Gomorrha, and the king of Adama, and the king of Seboim, and the

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king of Bala, which is Segor, went out: and they set themselves against them in battle array in the wood-land vale:

9 To wit, against Chodorlahomor king of the Elamites, and Thadal king of nations, and Amraphel king of Sennaar, and Arioch king of Pontus: four kings against five.

10 Now the wood-land vale had many pits * of slime. And the king of Sodom, and the king of Gomorrha turned their backs and were overthrown there: and they that remained fled to the mountain.

11 And they took all the substance of the Sodomites, and Gomorrhites, and all their victuals, and went their way:

12 And Lot also, the son of Abram's brother, who dwelt in Sodom, and his substance.

13 And behold one, that had escaped, told Abram the Hebrew, who dwelt in the vale of Mambre the Amorrhite, the brother of Escol, and the brother of Aner: for these had made a league with Abram.

14 Which when Abram had heard, to wit, that his brother Lot was taken, he numbered of the servants born in his house, three hundred and eighteen well appointed: and pursued them to Dan.

15 And dividing his company, he rushed upon them in the night: and defeated them, and pursued them as far as Hoba, which is on the left hand of Damascus.

16 And he brought back all the substance, and Lot his brother, with his substance, the women also and the people.

17 And the king of Sodom went out to meet him, after he returned from the slaughter of Chodorlahomor, and of the kings that were with him in the vale of Save, which is the king's vale.

18 But Melchisedech the king of Salem, bringing forth bread and wine, for he was the Priest of the most high God,

19 Blessed him, and said: Blessed be Abram by the most high God, who created heaven and earth.

20 And blessed be the most high God, by whose protection the enemies are in thy hands. And he gave him the tithes of all.

21 And the king of So-

* Chap. XIV. ver. 10. *Of Slime. Bituminis.* This was a kind of pitch, which served for mortar in the building of Babel, Gen. xi. 3. and was used by Noe in pitching the ark.

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dom said to Abram: Give me the persons, and the rest take to thyself.

22 And he answered him: I lift up my hand to the Lord God the most high, the possessor of heaven and earth.

23 That from the very woof-thread unto the shoe latchet, I will not take of any things that are thine, lest thou say: I have enriched Abram:

24 Except such things as the young men have eaten, and the shares of the men that came with me, Aner, Escol, and Mambre: these shall take their shares.

CHAP. XV.

God promiseth seed to Abram. His faith, sacrifice and vision.

NOW when these things were done, the word of the Lord came to Abram by a vision, saying: Fear not Abram, I am thy protector, and thy reward exceeding great.

2 And Abram said: Lord God, what wilt thou give me? I shall go without children: and the son of the steward of my house is this Damascus Eliezer.

3 And Abram added: But to me thou hast not given seed: and lo my servant born in my house, shall be my heir.

4 And immediately the word of the Lord came to him, saying: He shall not be thy heir: but he that shall come out of thy bowels, him shalt thou have for thy heir.

5 And he brought him forth abroad, and said to him: Look up to heaven and number the stars if thou canst. And he said to him: So shall thy seed be.

6 Abram believed God, and it was reputed to him unto justice.

7 And he said to him: I am the Lord who brought thee out from Ur of the Chaldees, to give thee this land, and that thou mightest possess it.

8 But he said: Lord God, whereby may I know that I shall possess it?

9 And the Lord answered, and said: Take me a cow of three years old, and a she goat of three years, and a ram of three years, a turtle also, and a pigeon.

10 And he took all these, and divided them in the midst, and laid the two pieces of each one against the other; but the birds he divided not.

11 And the fowls came down upon the carcasses, and Abram drove them away.

12 And when the sun was setting, a deep sleep fell upon Abram, and a great and darksome horror seized upon him.

13 And it was said unto him: Know thou before hand that thy seed shall be a stran-

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ger in a land not their own, and they shall bring them under bondage, and afflict them four hundred years.

14 But I will judge the nation which they shall serve, and after this they shall come out with great substance.

15 And thou shalt go to thy fathers in peace, and be buried in a good old age.

16 But in the fourth generation they shall return hither: for as yet the iniquities of the Amorrhites are not at the full until this present time.

17 And when the sun was set there arose a dark mist, and there appeared a smoaking furnace, and a lamp of fire passing between those divisions.

18 That day God made a covenant with Abram, saying: To thy seed will I give this land, from the river of Egypt even to the great river Euphrates,

19 The Cineans, and Cenezites, the Cedmonites,

20 And the Hethites, and the Pherezites, the Raphaim also,

21 And the Amorrhites, and the Chananites, and the Gergesites, and the Jebusites.

CHAP XVI.

Abram marrieth Agar, who bringeth forth Ismael.

NOW Sarai, the wife of Abram had brought forth no children: but having a handmaid an Egyptian named Agar.

2 She said to her husband: Behold, the Lord hath restrained me from bearing: go in unto my handmaid, it may be I may have children of her at least. And when he agreed to her request,

3 She took Agar the Egyptian, her handmaid, ten years after they first dwelt in the land of Chanaan, and gave her to her husband * to wife.

4 And he went in to her. But she perceiving that she was with child, despised her mistress.

5 And Sarai said to Abram: Thou dost unjustly with me: I gave my handmaid into thy bosom, and she perceiving herself to be with child, despiseth me. The Lord judge between me and thee.

6 And Abram made answer and said to her: Behold thy handmaid is in thy own

* Chap. XVI. Ver. 3. *To wife.* Plurality of wives, tho' contrary to the primitive institution of marriage, *Gen.* ii. 24. was by divine dispensation allowed to the patriarchs; which allowance seems to have continued during the time of the law of Moses. But Christ our Lord reduced marriage to its primitive institution. St *Matt.* xix.

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hand, use her as it pleaseth thee. And when Sarai afflicted her, she ran away.

7 And the Angel of the Lord having found her, by a fountain of water in the wilderness, which is in the way to Sur in the desart,

8 He said to her: Agar, handmaid of Sarai, whence comest thou? and whither goest thou? And she answered: I flee from the face of Sarai my mistress.

9 And the Angel of the Lord said to her: Return to thy mistress, and humble thyself under her hand.

10 And again he said: I will multiply thy seed exceedingly, and it shall not be numbred for multitude.

11 And again: Behold, said he, thou art with child, and thou shalt bring forth a son: and thou shalt call his name Ismael, because the Lord hath heard thy affliction.

12 He shall be a wild man: his hand will be against all men, and all men's hands against him: and he shall pitch his tents over-against all his brethren.

13 And she called the name of the Lord that spoke unto her: Thou the God who hast seen me. For she said: Verily here have I seen the hinder parts of him that seeth me.

14 Therefore she called that well, the well of him that liveth and seeth me. The same is between Cades and Barad.

15 And Agar brought forth a son to Abram: who called his name Ismael.

16 Abram was fourscore and six years old when Agar brought him forth Ismael.

CHAP. XVII.

The covenant of circumcision.

AND after he began to be ninety and nine years old, the Lord appeared to him: and said unto him: I am the almighty God: walk before me, and be perfect.

2 And I will make my covenant between me and thee: and I will multiply thee exceedingly.

3 Abram fell flat on his face.

4 And God said to him: I am, and my covenant is with thee, and thou shalt be a father of many nations.

5 Neither shall thy name be called any more Abram: but thou shalt be called * Abraham: because I have made thee a father of many nations.

* Chap. XVII. Ver. 5. *Abraham. Abram* in the Hebrew, signifies *a high father*: but Abraham the *father of the multitude*: *Sarai* signifies *my Lady*, but *Sara* absolutely *Lady*.

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6 And I will make thee encreaſe exceedingly, and I will make nations of thee, and kings ſhall come out of thee.

7 And I will eſtabliſh my covenant between me and thee, and between thy ſeed after thee in their generations, by a perpetual covenant: to be a God to thee, and to thy ſeed after thee.

8 And I will give to thee, and to thy ſeed, the land of thy ſojournment, all the land of Chanaan for a perpetual poſſeſſion, and I will be their God.

9 Again God ſaid to Abraham: And thou therefore ſhalt keep my covenant, and thy ſeed after thee in their generations.

10 This is my covenant which you ſhall obſerve between me and you, and thy ſeed after thee: All the male-kind of you ſhall be circumciſed:

11 And you ſhall circumciſe the fleſh of your foreſkin, that it may be for a ſign of the covenant between me and you.

12 An infant of eight days old ſhall be circumciſed among you, every man-child in your generations: he that is born in the houſe, as well as the bought ſervant, ſhall be circumciſed, and whoſoever is not of your ſtock:

13 And my covenant ſhall be in your fleſh for a perpetual covenant.

14 The male, whoſe fleſh of his foreſkin ſhall not be circumciſed, that ſoul ſhall be deſtroyed out of his people: becauſe he hath broken my covenant.

15 God ſaid alſo to Abraham: Sarai thy wife thou ſhalt not call Sarai, but Sara.

16 And I will bleſs her, and of her I will give thee a ſon, whom I will bleſs, and he ſhall become nations, and kings of people ſhall ſpring from him.

17 Abraham fell upon his face, and laughed, ſaying in his heart: Shall a ſon, thinkeſt thou, be born to him that is a hundred years old? and ſhall Sara that is ninety years old bring forth?

18 And he ſaid to God: O that Iſmael may live before thee.

19 And God ſaid to Abraham: Sara thy wife ſhall bear thee a ſon, and thou ſhalt call his name Iſaac, and I will eſtabliſh my covenant with him for a perpetual covenant, and with his ſeed after him.

20 And as for Iſmael, I have alſo heard thee. Behold, I will bleſs him, and encreaſe, and multiply him exceedingly: he ſhall beget twelve chiefs, and I will make him a great nation.

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21 But my covenant I will eſtabliſh with Iſaac, whom Sara ſhall bring forth to thee at this time in the next year.

22 And when he had left off ſpeaking with him, God went up from Abraham.

23 And Abraham took Iſmael his ſon, and all that were born in his houſe: and all whom he had bought, every male among the men of his houſe: and he circumciſed the fleſh of their foreſkin forthwith the very ſame day, as God had commanded him.

24 Abraham was ninety and nine years old, when he circumciſed the fleſh of his foreſkin.

25 And Iſmael his ſon was full thirteen years old at the time of his circumſion.

26 The ſelf ſame day was Abraham circumciſed and Iſmael his ſon.

27 And all the men of his houſe, as well they that were born in his houſe, as the bought ſervants and ſtrangers were circumciſed with him.

CHAP. XVIII.

Angels are entertained by Abraham. They foretell the birth of Iſaac. Abraham's prayer for the men of Sodom.

AND the Lord appeared to him in the vale of Mambre as he was ſitting at the door of his tent, in the very heat of the day.

2 And when he had lifted up his eyes, there appeared to him three men ſtanding near him: and as ſoon as he ſaw them he ran to meet them from the door of his tent, and adored down to ground.

3 And he ſaid: Lord, if I have found favour in thy ſight, paſs not away from thy ſervant:

4 But I will fetch a little water, and waſh ye your feet, and reſt ye under the tree.

5 And I will ſet a morſel of bread, and ſtrengthen ye your heart, afterwards you ſhall paſs on: for therefore are you come aſide to your ſervant. And they ſaid: Do as thou haſt ſpoken.

6 Abraham made haſte into the tent to Sara, and ſaid to her: make haſte, temper together three meaſures of flour, and make cakes upon the hearth.

7 And he himſelf ran to the herd, and took from thence a calf very tender and very good, and gave it to a young man: who made haſte and boiled it.

8 He took alſo butter and milk, and the calf which he had boiled, and ſet before them: but he ſtood by them under the tree.

9 And when they had eaten, they ſaid to him: Where is Sara thy wife? He anſwered: Lo here ſhe is in the tent.

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10 And he said to him: I will return and come to thee at this time, life accompanying, and Sara thy wife shall have a son. Which when Sara heard, she laughed behind the door of the tent.

11 Now they were both old, and far advanced in years, and it had ceased to be with Sara after the manner of women.

12 And she laughed secretely, saying: After I am grown old, and my Lord is an old man, shall I give myself to pleasure?

13 And the Lord said to Abraham: Why did Sara laugh, saying: Shall I who am an old woman bear a child indeed?

14 Is there any thing hard to God? according to appointment I will return to thee at this same time, life accompanying, and Sara shall have a son.

15 Sara denied, saying: I did not laugh: for she was afraid. But the Lord said: Nay: but thou didst laugh.

16 And when the men rose up from thence, they turned their eyes towards Sodom: and Abraham walked with them, bringing them on the way.

17 And the Lord said: Can I hide from Abraham what I am about to do:

18 Seeing he shall become a great and mighty nation, and in him all the nations of the earth shall be blessed?

19 For I know that he will command his children, and his household after him, to keep the way of the Lord, and do judgment and justice; that for Abraham's sake the Lord may bring to effect all the things he hath spoken unto him.

20 And the Lord said: The cry of Sodom and Gomorrha is multiplied, and their sin is become exceedingly grievous.

21 * I will go down and see whether they have done according to the cry that is come to me: or whether it be not so, that I may know.

22 And they turned themselves from thence, and went their way to Sodom: but Abraham as yet stood before the Lord.

23 And drawing nigh he

* Chap. XVIII. Ver. 21. *I will go down, &c.* The Lord here accommodates his discourse to the way of speaking and acting amongst men: for he knoweth all things, and needeth not to go any where for information. Note here, that two of the three angels went away immediately for Sodom; whilst the third, who represented the Lord, remained with Abraham.

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ſaid: Wilt thou deſtroy the juſt with the wicked?

24 If there be fifty juſt men in the city, ſhall they periſh withal? and wilt thou not ſpare that place for the ſake of the fifty juſt, if they be therein?

25 Far be it from thee, to do this thing, and to ſlay the juſt with the wicked, and for the juſt to be in like caſe as the wicked, this is not beſeeming thee: thou who judgeſt all the earth, wilt not make this judgment.

26 And the Lord ſaid to him: If I find in Sodom fifty juſt within the city, I will ſpare the whole place for their ſake.

27 And Abraham anſwered, and ſaid: Seeing I have once begun, I will ſpeak to my Lord, whereas I am duſt and aſhes.

28 What if there be five leſs than fifty juſt perſons? wilt thou for five and forty deſtroy the whole city? And he ſaid: I will not deſtroy it, if I find five and forty.

29 And again he ſaid to him: But if forty be found there, what wilt thou do? He ſaid: I will not deſtroy it for the ſake of forty.

30 Lord, ſaith he, be not angry, I beſeech thee, if I ſpeak: What if thirty ſhall be found there? He anſwered: I will not do it, if I find thirty there.

31 Seeing, ſaith he, I have once begun, I will ſpeak to my Lord: What if twenty be found there? He ſaid: I will not deſtroy it for the ſake of twenty.

32 I beſeech thee, ſaith he, be not angry Lord, if I ſpeak yet once more: What if ten ſhall be found there? And he ſaid: I will not deſtroy it for the ſake of ten.

33 And the Lord departed, after he had left ſpeaking to Abraham: and Abraham returned to his place.

CHAP. XIX.

Lot entertaining angels in his houſe, is delivered from Sodom, which is deſtroyed: his wife for looking back is turned into a ſtatue of ſalt.

AND the two angels came to Sodom in the evening, and Lot was ſiting in the gate of the city. And ſeeing them, he roſe up and went to meet them: and worſhipped proſtrate to the ground,

2 And ſaid: I beſeech you, my lords, turn in to the houſe of your ſervant, and lodge there: waſh your feet, and in the morning you ſhall go on your way. And they ſaid: No, but we will abide in the ſtreet.

3 He preſſed them very much to turn in unto him: and when they were come in to his houſe, he made them

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a feaſt, and baked unleavened bread, and they ate:

4 But before they went to bed, the men of the city beſet the houſe both young and old, all the people together.

5 And they called Lot, and ſaid to him: Where are the men that came in to thee at night? bring them out hither that we may know them.

6 Lot went out to them, and ſhut the door after him, and ſaid:

7 Do not ſo, I beſeech you, my brethren, do not commit this evil.

8 I have two daughters who as yet have not known man: I will bring them out to you, and abuſe you them as it ſhall pleaſe you, ſo that you do no evil to theſe men, becauſe they are come in under the ſhadow of my roof.

9 But they ſaid: Get thee back thither. And again: Thou cameſt in, ſaid they, as a ſtranger, was it to be a judge? therefore we will afflict thee more than them. And they preſſed very violently upon Lot: and they were even at the point of breaking open the doors.

10 And behold the men put out their hand, and drew in Lot unto them, and ſhut the door:

11 And them, that were without, they ſtruck with blindneſs from the leaſt to the greateſt, ſo that they could not find the door.

12 And they ſaid to Lot: Haſt thou here any of thine? ſon in law, or ſons, or daughters, all that are thine bring them out of this city:

13 For we will deſtroy this place, becauſe their cry is grown loud before the Lord, who hath ſent us to deſtroy them.

14 So Lot went out, and ſpoke to his ſons in law that were to have his daughters, and ſaid: Ariſe: get you out of this place, becauſe the Lord will deſtroy this city. And he ſeemed to them to ſpeak as it were in jeſt.

15 And when it was morning the angels preſſed him, ſaying: Ariſe, take thy wife, and the two daughters which thou haſt: leſt thou alſo periſh in the wickedneſs of the city.

16 And as he lingered, they took his hand, and the hand of his wife, and of his two daughters, becauſe the Lord ſpared him.

17 And they brought him forth, and ſet him without the city: and there they ſpoke to him, ſaying: Save thy life: look not back, neither ſtay thou in all the country about: but ſave thyſelf in the mountain, leſt thou be alſo conſumed.

18 And Lot ſaid to them: I beſeech thee my Lord,

19 Becauſe thy ſervant hath found grace before thee, and thou haſt magnified thy

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mercy, which thou haſt ſhewed to me, in ſaving my life, and I cannot eſcape to the mountain, leſt ſome evil ſeize me, and I die.

20 There is this city here at hand, to which I may flee, it is a little one, and I ſhall be ſaved in it: is it not a little one, and my ſoul ſhall live?

21 And he ſaid to him: Behold, alſo in this I have heard thy prayers, not to deſtroy the city for which thou haſt ſpoken.

22 Make haſte, and be ſaved there: becauſe I cannot do any thing till thou go in thither. Therefore the name of that city was called * Segor.

23 The ſun was riſen upon the earth, and Lot entered into Segor.

24 And the Lord rained upon Sodom and Gomorrha brimſtone and fire from the Lord out of heaven:

25 And he deſtroyed theſe cities, and all the country about, all the inhabitants of the cities, and all things that ſpring from the earth.

26 And his wife looking behind her, was turned into a ſtatue of ſalt.

27 And Abram got up early in the morning, and in the place where he had ſtood before with the Lord,

28 He looked towards Sodom and Gomorrha, and the whole land of that country: and he ſaw the aſhes riſe up from the earth as the ſmoke of a furnace.

29 Now when God deſtroyed the cities of that country, remembring Abraham, he delivered Lot out of the deſtruction of the cities wherein he had dwelt.

30 And Lot went up out of Segor, and abode in the mountain, and his two daughters with him, (for he was afraid to ſtay in Segor) and he dwelt in a cave, he and his two daughters with him.

31 And the elder ſaid to the younger: Our father is old, and there is no man left on the earth, to come in unto us after the manner of the whole earth.

32 Come, let us make him drunk with wine, and let us ly with him, that we may preſerve ſeed of our father.

33 And they made their father drink wine that night: and the elder went in, and lay with her father: but he perceived not, neither when his daughter lay down, nor when ſhe roſe up.

34 And the next day the elder ſaid to the younger: Behold I lay laſt night with my father, let us make him drink wine alſo to-night, and thou

* Chap. XIX. Ver. 22. *Segor.* That is *a little one.*

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ſhalt lie with him, that we may ſave ſeed of our father.

35 They made their father drink wine that night alſo, and the younger daughter went in, and lay with him: and neither then did he perceive when ſhe lay down, nor when ſhe roſe up.

36 So the two daughters of Lot were with child by their father.

37 And the elder bore a ſon, and ſhe called his name Moab: he is the father of the Moabites unto this day.

38 The younger alſo bore a ſon, and ſhe called his name Ammon, that is, the ſon of my people: he is the father of the Ammonites unto this day

CHAP. XX.

Abraham ſojourneth in Gerara: Sara is taken into king Abimelech's houſe, but by God's commandment is reſtored untouched.

ABRAHAM removed from thence to the ſouth country, and dwelt between Cades and Sur: and ſojourned in Gerara.

2 And he ſaid of Sara his wife: She is my ſiſter. So Abimelech the king of Gerara ſent, and took her.

3 And God came to Abimelech in a dream by night, and ſaid to him: Lo thou ſhalt die for the woman that thou haſt taken: for ſhe hath a huſband.

4 Now Abimelech had not touched her, and he ſaid: Lord, wilt thou ſlay a nation that is ignorant and juſt?

5 Did not he ſay to me: She is my ſiſter: and ſhe ſay, He is my brother? in the ſimplicity of my heart, and cleanneſs of my hands, have I done this.

6 And God ſaid to him: And I know that thou didſt it with a ſincere heart: and therefore I withheld thee from ſinning againſt me, and I ſuffered thee not to touch her.

7 Now therefore reſtore the man his wife, for he is a prophet: and he ſhall pray for thee, and thou ſhalt live: but if thou wilt not reſtore her, know that thou ſhalt ſurely die, thou and all that are thine.

8 And Abimelech forthwith riſing up in the night, called all his ſervants: and ſpoke all theſe words in their hearing, and all the men were exceedingly afraid.

9 And Abimelech called alſo for Abraham, and ſaid to him: What haſt thou done to us? what have we offended thee in, that thou haſt brought upon me and upon my kingdom a great ſin? thou haſt done to us what thou oughteſt not to do.

10 And again he expoſtulated with him, and ſaid: What ſaweſt thou, that thou haſt done this?

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11 Abraham answered: I thought with myself, saying: Perhaps there is not the fear of God in this place: and they will kill me for the sake of my wife:

12 Howbeit, otherwise also she is truly my sister, the daughter of my father, and not the daughter of my mother, and I took her to wife.

13 And after God brought me out of my father's house, I said to her: Thou shalt do me this kindness: In every place, to which we shall come, thou shalt say that I am thy brother.

14 And Abimelech took sheep and oxen, and servants, and handmaids, and gave to Abraham: and restored to him Sara his wife,

15 And said: The land is before you, dwell wheresoever it shall please thee.

16 And to Sara he said: Behold I have given thy brother a thousand pieces of silver, this shall serve thee for a covering of thy eyes to all that are with thee, and whithersoever thou shalt go: and remember thou wast taken.

17 And when Abraham prayed, God healed Abimelech, and his wife, and his handmaids, and they bore children:

18 For the Lord had closed up every womb of the house of Abimelech on account of Sara Abraham's wife.

CHAP. XXI.

Isaac is born. Agar and Ismael are cast forth.

AND the Lord visited Sara, as he had promised: and fulfilled what he had spoken.

2 And she conceived and bore a son in her old age, at the time that God had foretold her.

3 And Abraham called the name of his son, whom Sara bore him, * Isaac:

4 And he circumcised him the eighth day, as God had commanded him,

5 When he was a hundred years old; for at this age of his father, was Isaac born.

6 And Sara said: God hath made a laughter for me: whosoever shall hear of it will laugh with me.

7 And again she said: Who would believe that Abraham should hear that Sara gave suck to a son, whom she bore to him in his old age?

8 And the child grew, and was weaned: and Abraham made a great feast on the day of his weaning.

9 And when Sara had seen the son of Agar the Egyptian playing with Isaac her son, she said to Abraham:

* Chap. XXI. Ver. 3. *Isaac.* This word signifies *laughter.*

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10 Caſt out this bond-woman and her ſon: for the ſon of the bond-woman ſhall not be heir with my ſon Iſaac.

11 Abraham took this grievouſly for his ſon.

12 And God ſaid to him: Let it not ſeem grievous to thee for the boy, and for thy bond-woman: in all that Sara hath ſaid to thee, hearken to her voice; for in Iſaac ſhall thy ſeed be called.

13 But I will make the ſon alſo of the bond-woman a great nation, becauſe he is thy ſeed.

14 So Abraham roſe up in the morning, and taking bread and a bottle of water, put it upon her ſhoulder, and delivered the boy, and ſent her away. And ſhe departed, and wandered in the wilderneſs of Berſabee.

15 And when the water in the bottle was ſpent, ſhe caſt the boy under one of the trees that were there.

16 And ſhe went her way, and ſat over-againſt him a great way off as far as a bow can carry, for ſhe ſaid: I will not ſee the boy die: and ſitting over-againſt, ſhe lifted up her voice and wept.

17 And God heard the voice of the boy: and an Angel of God called to Agar from heaven, ſaying: What art thou doing Agar? fear not: for God hath heard the voice of the boy, from the place wherein he is.

18 Ariſe, take up the boy, and hold him by the hand: for I will make him a great nation.

19 And God opened her eye; and ſhe ſaw a well of water, and went and filled the bottle, and gave the boy to drink.

20 And *God* was with him: and he grew, and dwelt in the wilderneſs, and became a young man an archer.

21 And he dwelt in the wilderneſs of Pharan, and his mother took a wife for him out of the land of Egypt.

22 At the ſame time Abimelech, and Phicol, the general of his army, ſaid to Abraham: God is with thee in all that thou doſt.

23 Swear therefore by God, that thou wilt not hurt me, nor my poſterity, nor my ſtock: but according to the kindneſs that I have done to thee, thou ſhalt do to me, and to the land wherein thou haſt lived a ſtranger.

24 And Abraham ſaid: I will ſwear.

25 And he reproved Abimelech for a well of water which his ſervants had taken away by force.

26 And Abimelech anſwered: I knew not who did this thing: and thou didſt not tell me, and I heard not of it till to day.

27 Then Abraham took ſheep and oxen, and gave them to Abimelech: and both of them made a league.

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28 And Abraham ſet apart ſeven ew-lambs of the flock.

29 And Abimelech ſaid to him: What mean theſe ſeven ew-lambs which thou haſt ſet apart?

30 But he ſaid: Thou ſhalt take ſeven ew-lambs at my hand: that they may be a teſtimony for me, that I dug this well.

31 Therefore that place was called * Berſabee: becauſe there both of them did ſwear.

32 And they made a league for the well of oath.

33 And Abimelech, and Phicol the general of his army aroſe and returned to the land of the Paleſtines. But Abraham planted a grove in Berſabee, and there called upon the name of the Lord God eternal.

33 And he was a ſojourner in the land of the Paleſtines many days.

CHAP. XXII.

The faith and obedience of Abraham is proved in his readineſs to ſacrifice his ſon Iſaac. He is ſtayed from the act by an Angel. Former promiſes are renewed to him. His brother Nachor's iſſue.

AFTER theſe things, † God tempted Abraham, and ſaid to him; Abraham, Abraham. And he anſwered: Here I am.

2 He ſaid to him: Take thy only begotten ſon Iſaac, whom thou loveſt, and go into the land of viſion: and there thou ſhalt offer him for an holocauſt upon one of the mountains which I will ſhew thee.

3 So Abraham riſing up in the night, ſaddled his aſs: and took with him two young men, and Iſaac his ſon: and when he had cut wood for the holocauſt, he went his way to the place which God had commanded him.

4 And on the third day, lifting up his eyes, he ſaw the place afar off.

5 And he ſaid to his young men: Stay you here with the aſs: I and the boy will go with ſpeed as far as yonder, and after we have worſhipped, will return to you.

6 And he took the wood for the holocauſt, and laid it upon Iſaac his ſon: and he himſelf carried in his hands fire and a ſword. And as they two went on together,

7 Iſaac ſaid to his father: My father. And he anſwered: What wilt thou, ſon? Behold, ſaith he, fire and wood: where is the victim for the holocauſt?

* Ver. 31, *Berſabee.* That is, *the well of oath.*

† Chap. XXII. Ver. 1. *God tempted,* &c. God *tempteth*

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8 And Abraham said: God will provide himself a victim for a holocaust, my son. So they went on together:

9 And they came to the place which God had shewed him, where he built an altar, and laid the wood in order upon it: and when he had bound Isaac his son, he laid him on the altar upon the pile of wood.

10 And he put forth his hand, and took the sword to sacrifice his son.

11 And behold an Angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am.

12 And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake.

13 Abraham lifted up his eyes, and saw behind his back a ram amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son.

14 And he called the name of that place, The Lord seeth. Whereupon even to this day it is said: In the mountain the Lord will see.

15 And the Angel of the Lord called to Abraham a second time from heaven, saying:

16 By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only begotten son for my sake:

17 I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore: thy seed shall possess the gates of their enemies,

18 And in thy seed SHALL all the nations of the earth be blessed, because thou hast obeyed my voice.

19 Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

20 After these things, it was told Abraham that Melcha also had born children to Nachor his brother,

21 Hus the first-born, and Buz his brother, and Camuel the father of the Syrians,

22 And Cased, and Azau, and Pheldas, and Jedlaph,

23 And Bathuel, of whom was born Rebecca: these eight did Melcha bear to Nachor Abraham's brother.

24 And his concubine, named Roma, bore Tabee,

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no man to evil, James i. 13. But by trial and experiment maketh known to the world, and to ourselves, what we are, as here by this trial the singular faith and obedience of Abraham was made manifest.

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and Gaham, and Tahas, and Macha.

CHAP. XXIII.

Sarah's death and burial in the field bought of Ephron.

AND Sara lived a hundred and twenty seven years.

2 And she died in the city of Arbee which is Hebron, in the land of Chanaan: and Abraham came to mourn, and weep for her.

3 And after he rose up from the funeral obsequies, he spoke to the children of Heth, saying:

4 I am a stranger and sojourner among you: give me the right of a burying place with you, that I may bury my dead.

5 The children of Heth answered, saying:

6 My lord, hear us: thou art a prince of God among us: bury thy dead in our principal sepulchres: and no man shall have power to hinder thee from burying thy dead in his sepulchre.

7 Abraham rose up, and * bowed down to the people of the land, to wit the children of Heth:

8 And said to them: If it please your soul that I should bury my dead, hear me, and intercede for me to Ephron the son of Seor.

9 That he may give me the double cave, which he hath in the end of his field: for as much money as it is worth he shall give it me before you, for a possession of a burying place.

10 Now Ephron dwelt in the midst of the children of Heth. And Ephron made answer to Abraham in the hearing of all that went in at the gate of the city, saying:

11 Let it not be so, my lord, but do thou rather hearken to what I say: The field I deliver to thee, and the cave that is therein, in the presence of the children of my people, bury thy dead.

12 Abraham bowed down before the people of the land.

13 And he spoke to Ephron, in the presence of the people: I beseech thee to hear me: I will give money for the field: take it, and so I will bury my dead in it.

14 And Ephron answered:

15 My lord, hear me. The ground which thou desirest, is worth four hundred sicles of silver: this is the price between me and thee: but

* Chap. XXIII. Ver. 7. *Bowed down to the people.* *Adoravit*, literally *adored*. But this word here, as well as in many other places in the latin scriptures, is used to signify only an inferior honour and reverence paid to men, expressed by a bowing down of the body.

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what is this? bury thy dead.

16 And when Abraham had heard this, he weighed out the money, that Ephron had asked, in the hearing of the children of Heth, four hundred sicles of silver of common current money.

17 And the field that before was Ephron's, wherein was the double cave, looking towards Mambre, both it, and the cave, and all the trees thereof in all its limits round about,

18 Was made sure to Abraham for a possession, in the sight of the children of Heth, and of all that went in at the gate of his city.

19 And so Abraham buried Sara his wife in the double cave of the field, that looked towards Mambre, this is Hebron in the land of Chanaan.

20 And the field was made sure to Abraham, and the cave that was in it, for a possession to bury in, by the children of Heth.

CHAP. XXIV.

Abraham's servant sent by him into Mesopotamia, bringeth from thence Rebecca, who is married to Isaac.

NOW Abraham was old, and advanced in age: and the Lord had blessed him in all things.

2 And he said to the elder servant of his house, who was ruler over all he had: Put thy hand under my thigh,

3 That I may make thee swear by the Lord the God of heaven and earth, that thou take not a wife for my son, of the daughters of the Chanaanites, among whom I dwell:

4 But that thou go to my own country and kindred, and take a wife from thence for my son Isaac.

5 The servant answered: If the woman will not come with me into this land, must I bring thy son back again to the place from whence thou camest out?

6 And Abraham said: Beware thou never bring my son back again thither.

7 The Lord God of heaven, who took me out of my father's house, and out of my native country, who spoke to me, and swore to me, saying: To thy seed will I give this land: he will send his Angel before thee, and thou shalt take from thence a wife for my son.

8 But if the woman will not follow thee, thou shalt not be bound by the oath: only bring not my son back thither again.

9 The servant therefore put his hand under the thigh of Abraham his lord, and swore to him upon this word.

10 And he took ten camels of his master's herd, and departed, carrying something of all his goods with him, and he set forward and went on to

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Mesopotamia to the city of Nachor.

11 And when he had made the camels ly down without the town near a well of water in the evening, at the time when women are wont to come out to draw water, he said:

12 O Lord, the God of my master Abraham, meet me to-day, I beseech thee, and shew kindness to my master Abraham.

13 Behold I stand nigh the spring of water, and the daughters of the inhabitants of this city will come out to draw water.

14 Now therefore the maid, to whom I shall say: Let down thy pitcher that I may drink: and she shall answer, Drink, and I will give thy camels drink also: let it be the same whom thou hast provided for thy servant Isaac: and by this I shall understand that thou hast shewed kindness to my master.

15 He had not yet ended these words within himself, and behold Rebecca came out, the daughter of Bathuel, son of Melcha wife to Nachor the brother of Abraham, having a pitcher on her shoulder:

16 An exceeding comely maid, and a most beautiful virgin, and not known to man: and she went down to the spring, and filled her pitcher, and was coming back.

17 And the servant ran to meet her, and said: Give me a little water to drink of thy pitcher.

18 And she answered: Drink my lord. And quickly she let down the pitcher upon her arm, and gave him drink.

19 And when he had drank, she said: I will draw water for thy camels also, till they all drink.

20 And pouring out the pitcher into the troughs, she ran back to the well to draw water: and having drawn she gave to all the camels.

21 But he musing beheld her with silence, desirous to know whether the Lord had made his journey prosperous or not.

22 And after that the camels had drunk, the man took out golden ear-rings, weighing two sicles: and as many bracelets of ten sicles weight.

23 And he said to her: Whose daughter art thou? tell me, is there any place in thy father's house to lodge?

24 And she answered: I am the daughter of Bathuel, the son of Melcha, whom she bore to Nachor.

25 And she said moreover to him: We have good store of both straw and hay, and a large place to lodge in.

26 The man bowed himself down, and adored the Lord,

27 Saying: Blessed be the Lord God of my master Abraham, who hath not taken

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away his mercy and truth from my master, and hath brought me the straight way into the house of my master's brother.

28 Then the maid ran, and told in her mother's house all that she had heard.

29 And Rebecca had a brother named Laban, who went out in haste to the man, to the well.

30 And when he had seen the ear-rings and bracelets in his sister's hands, and had heard all that she related saying, Thus and thus the man spoke to me: he came to the man who stood by the camels, and near to the spring of water:

31 And said to him: Come in, thou blessed of the Lord: why standest thou without? I have prepared the house, and a place for the camels.

32 And he brought him in into his lodging: and he unharnessed the camels, and gave straw and hay, and water to wash his feet, and the feet of the men that were come with him.

33 And bread was set before him. But he said: I will not eat, till I tell my message. He answered him: Speak.

34 And he said: I am the servant of Abraham:

35 And the Lord hath blessed my master wonderfully, and he is become great: and he hath given him sheep and oxen, silver and gold, men servants and women servants, camels, and asses.

36 And Sara my master's wife hath born my master a son in her old age, and he hath given him all that he had.

37 And my master made me swear, saying: Thou shalt not take a wife for my son of the Chananites, in whose land I dwell:

38 But thou shalt go to my father's house, and shalt take a wife of my own kindred for my son:

39 But I answered my master: What if the woman will not come with me?

40 The Lord, said he, in whose sight I walk, will send his Angel with thee, and will direct thy way: and thou shalt take a wife for my son of my own kindred, and of my father's house.

41 But thou shalt be clear from my curse, when thou shalt come to my kindred, if they will not give thee one.

42 And I came to-day to the well of water, and said: O Lord God of my master Abraham, if thou hast prospered my way, wherein I now walk,

43 Behold I stand by the well of water, and the virgin that shall come out to draw water, who shall hear me say: Give me a little water to drink of thy pitcher:

44 And shall say to me:

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Both drink thou, and I will also draw for thy camels: let the same be the woman whom the Lord hath prepared for my master's son.

45 And whilst I pondered these things secretly with myself, Rebecca appeared coming with a pitcher, which she carried on her shoulder: and she went down to the well and drew water. And I said to her: Give me a little to drink.

46 And she speedily let down the pitcher from her shoulder, and said to me: Both drink thou, and to thy camels I will give drink. I drank, and she watered the camels.

47 And I asked her, and said: Whose daughter art thou? And she answered: I am the daughter of Bathuel, the son of Nachor, whom Melcha bore to him. So I put ear-rings on her to adorn her face, and I put bracelets on her hands.

48 And falling down I adored the Lord, blessing the Lord God of my master Abraham, who hath brought me the straight way to take the daughter of my master's brother for his son.

49 Wherefore if you do according to mercy and truth with my master, tell me: but if it please you otherwise, tell me that also, that I may go to the right hand, or to the left.

50 And Laban and Bathuel answered: The word hath proceeded from the Lord: we cannot speak any other thing to thee but his pleasure.

51 Behold Rebecca is before thee, take her and go thy way, and let her be the wife of thy master's son, as the Lord hath spoken.

52 Which when Abraham's servant heard, falling down to the ground he adored the Lord.

53 And bringing forth vessels of silver, and gold, and garments, he gave them to Rebecca for a present. He offered gifts also to her brothers, and to her mother.

54 And a banquet was made, and they ate and drank together, and lodged there. And in the morning, the servant arose, and said: Let me depart, that I may go to my master.

55 And her brother and mother answered: Let the maid stay at least ten days with us, and afterwards she shall depart.

56 Stay me not, said he, because the Lord hath prospered my way: send me away that I may go to my master.

57 And they said: Let us call the maid, and ask her will.

58 And they called her, and when she was come, they asked: Wilt thou go with this man? She said: I will go.

59 So they sent her away,

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and her nurse, and Abraham's servant, and his company.

60 Wishing prosperity to their sister, and saying: Thou art our sister, mayst thou encrease to thousands of thousands, and may thy seed possess the gates of their enemies.

61 So Rebecca, and her maids being set upon camels followed the man: who with speed returned to his master.

62 At the same time Isaac was walking along the way to the well which is called Of the living and the seeing: for he dwelt in the south country;

63 And he was gone forth to meditate in the field, the day being now well spent: and when he had lifted up his eyes, he saw camels coming afar off.

64 Rebecca also, when she saw Isaac, lighted off the camel,

65 And said to the servant: Who is that man who cometh towards us along the field? And he said to her: That man is my master. But she quickly took her cloak, and covered herself.

66 And the servant told Isaac all that he had done.

67 Who brought her into the tent of Sara his mother, and took her to wife: and he loved her so much, that it moderated the sorrow which was occasioned by his mother's death.

CHAP. XXV.

Abraham's children by Cetura, his death and that of Ismael. Isaac hath Esau and Jacob twins. Esau selleth his first birth right to Jacob.

AND Abraham married another wife named Cetura:

2 Who bore him Zamran, and Jecsan, and Madan, and Madian, and Jesboc, and Sue.

3 Jecsan also begat Saba and Dadan. The children of Dadan were Assurim, and Latusim and Loomim.

4 But of Madian was born Epha, and Opher, and Henoch, and Abida, and Eldaa: all these were the children of Cetura.

5 And Abraham gave all his possessions to Isaac:

6 And to the children of the ‖ concubines he gave gifts, and separated them from Isaac his son, while he yet lived, to the east country.

7 And the days of Abra-

‖ Chap. XXV. Ver. 6. *Concubines.* Agar and Cetura are here called *concubines*, (though they were lawful wives, and in other places are so called) because they were of an inferior degree: and such in scripture are usually called concubines.

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ham's life were a hundred seventy and five years.

8 And decaying he died in a good old age, and having lived a long time, and being full of days: and was gathered to his people.

9 And Isaac and Ismael his sons buried him in the double cave, which was situated in the field of Ephron the son of Seor the Hethite, over-against Mambre,

10 Which he had bought of the children of Heth: there was he buried, and Sara his wife.

11 And after his death, God blessed Isaac his son, who dwelt by the well named Of the living and seeing.

12 These are the generations of Ismael the son of Abraham, whom Agar the Egyptian, Sara's servant, bore unto him:

13 And these are the names of his children according to their calling and generations. The first-born of Ismael was Nabajoth, then Cedar, and Adbeel, and Mabsam,

14 And Masma and Duma, and Massa,

15 Hadar, and Thema, and Jethur, and Naphis, and Cedma.

16 These are the sons of Ismael: and these are their names by their castles and towns, twelve princes of their tribes.

17 And the years of Ismael's life were a hundred and thirty seven, and decaying he died, and was gathered unto his people.

18 And he dwelt from Hevila as far as Sur, which looketh towards Egypt, to them that go towards the Assyrians. He died in the presence of all his brethren.

19 These also are the generations of Isaac the son of Abraham: Abraham begot Isaac:

20 Who when he was forty years old, took to wife Rebecca the daughter of Bathuel the Syrian of Mesopotamia, sister to Laban.

21 And Isaac besought the Lord for his wife, because she was barren: and he heard him, and made Rebecca to conceive.

22 But the children struggled in her womb; and she said: If it were to be so with me, what need was there to conceive? And she went to consult the Lord.

23 And he answering said: Two nations are in thy womb, and two peoples shall be divided out of thy womb, and one people shall overcome the other, and the elder shall serve the younger.

24 And when her time was come to be delivered, behold twins were found in her womb.

25 He that came forth first

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was red, and hairy like a skin: and his name was called Esau. Immediately the other coming forth, held his brother's foot in his hand; and therefore he was called Jacob.

26 Isaac was threescore years old when the children were born unto him.

27 And when they were grown up, Esau became a skilful hunter, and a husbandman: but Jacob a plain man dwelt in tents.

28 Isaac loved Esau, because he ate of his hunting: and Rebecca loved Jacob.

29 And Jacob boiled pottage: to whom Esau, coming faint out of the field,

30 Said: Give me of this red pottage, for I am exceeding faint. For which reason his name was called Edom.

31 And Jacob said to him: Sell me thy first birthright.

32 He answered: Lo I die, what will the first birthright avail me?

33 Jacob said: Swear therefore to me. Esau swore to him, and sold his first birth-right.

34 And so taking bread and the pottage of lentils, he ate, and drank, and went his way; making little account of having sold his first birthright.

CHAP. XXVI.

Isaac sojourneth in Gerara, where God reneweth to him the promise made to Abraham. King Abimelech maketh league with him.

AND when a famine came in the land, after that barrenness which had happened in the days of Abraham, Isaac went to Abimelech king of the Palestines to Gerara.

2 And the Lord appeared to him, and said: Go not down into Egypt, but stay in the land that I shall tell thee.

3 And sojourn in it, and I will be with thee, and will bless thee: for to thee and to thy seed I will give all these countries, to fulfil the oath which I swore to Abraham thy father.

4 And I will multiply thy seed like the stars of heaven: and I will give to thy posterity all these countries: and in thy seed SHALL all the nations of the earth be blessed.

5 Because Abraham obeyed my voice, and kept my precepts and commandments, and observed my ceremonies and laws.

6 So Isaac abode in Gerara.

7 And when he was asked by the men of that place, concerning his wife, he answered: She is my sister, for he

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was afraid to confeſs that ſhe was his wife, thinking leſt perhaps they would kill him becauſe of her beauty.

8 And when very many days were paſſed, and he abode there, Abimelech king of the Paleſtines looking out through a window, ſaw him playing with Rebecca his wife.

9 And calling for him, he ſaid: It is evident ſhe is thy wife: why didſt thou feign her to be thy ſiſter? He anſwered: I feared leſt I ſhould die for her ſake.

10 And Abimelech ſaid: Why haſt thou deceived us? ſome man of the people might have lien with thy wife, and thou hadſt brought upon us a great ſin. And he commanded all the people, ſaying:

11 He that ſhall touch this man's wife, ſhall ſurely be put to death.

12 And Iſaac ſowed in that land, and he found that ſame year a hundred fold: and the Lord bleſſed him.

13 And the man was enriched, and he went on proſpering and encreaſing, till he became exceeding great:

14 And he had poſſeſſions of ſheep and of herds, and a very great family. Wherefore the Paleſtines envying him,

15 Stopped up at that time all the wells, that the ſervants of his father Abraham had digged, filling them up with earth:

16 Inſomuch that Abimelech himſelf ſaid to Iſaac: Depart from us, for thou art become much mightier than we.

17 So he departed, and came to the torrent of Gerara, to dwell there:

18 And he digged again other wells, which the ſervants of his father Abraham had digged, and which, after his death, the Philiſtines had of old ſtopped up: and he called them by the ſame names by which his father before had called them.

19 And they digged in the * torrent, and found living water:

20 But there alſo the herdſmen of Gerara ſtrove againſt the herdſman of Iſaac, ſaying: It is our water. Wherefore he called the name of the well, on occaſion of that which had happened, Calumny.

21 And they digged alſo another; and for that they quarrelled likewiſe, and he called the name of it, Enmity.

22 Going forward from thence he digged another well, for which they contended not: therefore he called

* Chap XXVI. Ver. 19, *Torrent.* That is, a channel where ſometimes a torrent, or violent ſtream, had run.

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the name thereof * Latitude, saying: Now hath the Lord given us room, and made us to encrease upon the earth.

23 And he went up from that place to Bersabee,

24 Where the Lord appeared to him that same night, saying: I am the God of Abraham thy father, do not fear, for I am with thee: I will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he built there an altar: and called upon the name of the Lord, and pitched his tent: and commanded his servants to dig a well.

26 To which place when Abimelech, and Ochozath his friend, and Phicol, chief captain of his soldiers, came from Gerara,

27 Isaac said to them: Why are ye come to me a man whom you hate, and have thurst out from you?

28 And they answered: We saw that the Lord is with thee, and therefore we said: Let there be an oath between us, and let us make a covenant,

29 That thou do us no harm, as we on our part have touched nothing of thine, nor have done any thing to hurt thee: but with peace have sent thee away encreased with the blessing of the Lord.

30 And he made them a feast, and after they had eaten and drunk,

31 Arising in the morning, they swore one to another: and Isaac sent them away peaceably to their own home.

32 And behold the same day the servants of Isaac came, telling him of a well which they had digged, and saying: We have found water.

33 Whereupon he called it Abundance: and the name of the city was called Bersabee, even to this day.

34 And Esau being forty years old, married wives, Judith the daughter of Beeri the Hethite, and Basemath the daughter of Elon of the same place:

25 And they both offended the mind of Isaac and Rebecca.

CHAP. XXVII.

Jacob, by his mother's counsel, obtained his father's blessing instead of Esau. And by her is advised to fly to his uncle Laban.

NOW Isaac was old, and his eyes were dim and he could not see: and he called Esau his elder son, and said to him. My son? And he answered: Here I am.

2 And his father said to him: Thou seest that I am

* Ver. 22. *Latitude.* That is, wideness, or room.

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old, and know not the day of my death.

3 Take thy arms, thy quiver, and bow, and go abroad: and when thou haſt taken ſome thing by hunting.

4 Make me ſavoury meat thereof, as thou knoweſt I like, and bring it that I may eat: and my ſoul may bleſs thee before I die.

5 And when Rebecca had heard this, and he was gone into the field to fulfil his father's commandment,

6 She ſaid to her ſon Jacob: I heard thy father talking with Eſau thy brother, and ſaying to him:

7 Bring me of thy hunting, and make me meats that I may eat, and bleſs thee in the ſight of the Lord, before I die.

8 Now therefore, my ſon, follow my counſel:

9 And go thy way to the flock, bring me two kids of the beſt, that I may make of them meat for thy father, ſuch as he gladly eateth:

10 Which when thou haſt brought in, and he hath eaten, he may bleſs thee before he die.

11 And he anſwered her: Thou knoweſt that Eſau my brother is a hairy man, and I am ſmooth:

12 If my father ſhall feel me, and perceive it, I fear leſt he will think I would have mocked him, and I ſhall bring upon me a curſe inſtead of a bleſſing.

13 And his mother ſaid to him: Upon me be this curſe, my ſon: only hear thou my voice, and go, fetch me the things which I have ſaid.

14 He went, and brought, and gave them to his mother. She dreſſed meats, ſuch as ſhe knew his father liked.

15 And ſhe put on him very good garments of Eſau, which ſhe had at home with her:

16 And the little ſkins of the kids ſhe put about his hands, and covered the bare of his neck.

17 And ſhe gave him the ſavoury meat, and delivered him bread that ſhe had baked.

18 Which when he had carried in, he ſaid: My father? But he anſwered: I hear. Who art thou my ſon?

19 And Jacob ſaid: * I am Eſau thy firſt born: I

* Chap. XXVII. Ver. 19. *I am Eſau thy firſt-born.* St Auguſtin (L. *Contra mendacium*, c. 10) treating at large upon this place, excuſeth Jacob from a lie, becauſe this whole paſſage was myſterious, as relating to the preference which was afterwards to be given to the gentiles before the carnal Jews, which Jacob by prophetic light might un-

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have done as thou didst command me: arise, sit, and eat of my venison, that thy soul may bless me.

20 And Isaac said to his son: How couldst thou find it so quickly, my son? He answered: It was the will of God that what I sought came quickly in my way:

21 And Isaac said: Come hither, that I may feel thee my son, and may prove whether thou be my son Esau, or no.

22 He came near to his father, and when he had felt him, Isaac said: The voice indeed, is the voice of Jacob, but the hands, are the hands of Esau.

23 And he knew him not, because his hairy hands made him like to the elder. Then blessing him,

24 He said: Art thou my son Esau? He answered: I am.

25 Then he said: Bring me the meats of thy hunting, my son, that my soul may bless thee. And when they were brought and he had eaten, he offered him wine also, which after he had drunk,

26 He said to him: Come near me, and give me a kiss, my son.

27 He came near, and kissed him. And immediately as he smelled the fragrant smell of his garments, blessing him, he said: Behold the smell of my son is as the smell of a plentiful field, which the Lord hath blessed.

28 God give thee of the dew of heaven, and of the fatness of the earth, abundance of corn and wine.

29 And let peoples serve thee, and tribes worship thee: be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee: and let him that blesseth thee be filled with blessings.

30 Isaac had scarce ended his words, when Jacob being now gone out abroad, Esau came,

31 And brought in to his father meats made of what he had taken in hunting, saying: Arise, my father, and eat of thy son's venison: that thy soul may bless me.

32 And Isaac said to him: Why! who art thou? He answered: I am thy first-born son Esau.

33 Isaac was struck with fear, and astonished exceedingly: and wondering beyond what can be believed, said:

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derstand. So far is certain, that the first birth-right, both by divine election, and by Esau's free cession, belonged to Jacob; so that if there were any lie in the case, it would be no more than an officious and venial one.

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Who is he then that even now brought me veniſon that he had taken, and I ate of all before thou cameſt? and I have bleſſed him, and he ſhall be bleſſed.

34 Eſau having heard his father's words, roared out with a great cry: and being in a conſternation, ſaid: Bleſs me alſo, my father.

35 And he ſaid: Thy brother came deceitfully and got thy bleſſing.

36 But he ſaid again: Rightly is his name called * Jacob: for he hath ſupplanted me lo this ſecond time: my firſt-birth-right he took away before, and now this ſecond time he hath ſtolen away my bleſſing. And again he ſaid to his father: Haſt thou not reſerved me alſo a bleſſing?

37 Iſaac anſwered: I have appointed him thy lord, and have made all his brethren his ſervants: I have eſtabliſhed him with corn and wine, and after this, what ſhall I do more for thee, my ſon?

38 And Eſau ſaid to him: Haſt thou only one bleſſing, father? I beſeech thee bleſs me alſo. And when he wept with a loud cry,

39 Iſaac being moved, ſaid to him: In the fat of the earth, and in the dew of heaven from above

40 Shall thy bleſſing be. Thou ſhalt live by the ſword, and ſhalt ſerve thy brother: and the time ſhall come, when thou ſhalt ſhake off, and looſe his yoke from thy neck.

41 Eſau therefore always hated Jacob for the bleſſing wherewith his father had bleſſed him: and he ſaid in his heart: The days will come of the mourning for my father, and I will kill my brother Jacob.

42 Theſe things were told to Rebecca: and ſhe ſent and called Jacob her ſon, and ſaid to him: Behold Eſau thy brother threateneth to kill thee.

43 Now therefore, my ſon, hear my voice, ariſe and flee to Laban my brother to Haran:

44 And thou ſhalt dwell with him a few days, till the wrath of thy brother be aſſwaged,

45 And his indignation ceaſe, and he forget the things thou haſt done to him: afterwards I will ſend, and bring thee from thence hither. Why ſhall I be deprived of both my ſons in one day?

46 And Rebecca ſaid to Iſaac: I am weary of my life becauſe of the daughters of Heth: if Jacob take a wife of the ſtock of this land, I chooſe not to live.

* Ver. 36. *Jacob*, That is, *a ſupplanter.*

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CHAP. XXVIII.

Jacob's journey to Mesopotamia: his vision and vow.

AND Isaac called Jacob, and blessed him, and charged him, saying: Take not a wife of the stock of Chanaan:

2 But go, and take a journey to Mesopotamia of Syria, to the house of Bathuel thy mother's father, and take thee a wife thence of the daughters of Laban thy uncle.

3 And God almighty bless thee, and make thee to encrease, and multiply thee: that thou mayest be a multitude of people.

4 And give the blessings of Abraham to thee, and to thy seed after thee: that thou mayst possess the land of thy sojournment, which he promised to thy grandfather.

5 And when Isaac had sent him away, he took his journey and went to Mesopotamia of Syria to Laban, the son of Bathuel the Syrian, brother to Rebecca his mother.

6 And Esau seeing that his father had blessed Jacob, and had sent him into Mesopotamia of Syria, to marry a wife thence; and that after the blessing he had charged him, saying: Thou shalt not take a wife of the daughters of Chanaan:

7 And that Jacob obeying his parents, was gone into Syria:

8 Experiencing also that his father was not well pleased with the daughters of Chanaan:

9 He went to Ismael, and took to wife, besides them he had before, Maheleth the daughter of Ismael Abraham's son, the sister of Nabajoth.

10 But Jacob being departed from Bersabee, went on to Haran.

11 And when he was come to a certain place, and would rest in it after sun-set, he took of the stones that lay there, and putting under his head, slept in the same place.

12 And he saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven: the Angels also of God ascending and descending by it,

13 And the Lord leaning upon the ladder, saying to him: I am the Lord God of Abraham thy father, and the God of Isaac: The land, wherein thou sleepest, I will give to thee and to thy seed.

14 And thy seed shall be as the dust of the earth: thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and IN THEE and thy seed all the tribes of the earth SHALL BE BLESSED.

15 And I will be thy keeper whithersoever thou goest, and will bring thee back into this land; neither

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will I leave thee, till I shall have accomplished all that I have said.

16 And when Jacob awaked out of sleep, he said: Indeed the Lord is in this place, and I knew *it* not.

17 And trembling he said: How terrible is this place! this is no other but the house of God, and the gate of heaven.

18 And Jacob arising in the morning, took the stone, which he had laid under his head, and set it up for * a title, pouring oil upon the top of it.

19 And he called the name of the city † Bethel, which before was called Luza.

20 And he made a vow, saying: If God shall be with me, and shall keep me in the way, by which I walk, and shall give me bread to eat, and raiment to put on,

21 And I shall return prosperously to my father's house: the Lord shall be my God;

22 And this stone, which I have set up for a title, shall be called the house of God: and of all things that thou shalt give to me, I will offer tithes to thee.

CHAP. XXIX.

Jacob serveth Laban seven years for Rachel; but is deceived with Lia: he afterwards marrieth Rachel: Lia bears him four sons.

THEN Jacob went on in his journey, and came into the east country.

2 And he saw a well in the field, and three flocks of sheep lying by it: for the beasts were watered out of it, and the mouth thereof was closed with a great stone.

3 And the custom was, when all the sheep were gathered together, to roll away the stone, and after the sheep were watered, to put it on the mouth of the well again.

4 And he said to the shepherds: Brethren, whence are you? They answered: Of Haran.

5 And he asked them, saying: Know you Laban the son of Nachor? They said: We know him.

6 He said: Is he in health? He is in health, say they: and behold Rachel his daughter cometh with his flock.

7 And Jacob said: There is yet much day remaining, neither is it time to bring the

* Chap. XXVIII. Ver. 18. *A title.* That is, a pillar, or monument.

† Ver. 19. *Bethel.* This name signifies the house of God.

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flocks into the folds again: first give the sheep drink, and so lead them back to feed.

8 They answered: We cannot, till all the cattle be gathered together, and we remove the stone from the well's mouth, that we may water the flocks.

9 They were yet speaking, and behold Rachel came with her father's sheep: for she fed the flock.

10 And when Jacob saw her, and knew her to be his cousin-german, and that they were the sheep of Laban his uncle: he removed the stone wherewith the well was closed.

11 And having watered the flock, he kissed her: and lifting up his voice, wept.

12 And he told her that he was her father's brother, and the son of Rebecca: but she went in haste and told her father.

13 Who, when he heard that Jacob his sister's son was come, ran forth to meet him: and embracing him, and heartily kissing him, brought him into his house. And when he had heard the causes of his journey,

14 He answered: Thou art my bone and my flesh. And after the days of one month were expired,

15 He said to him: Because thou art my brother, shalt thou serve me without wages? Tell me what wages thou wilt have.

16 Now he had two daughters, the name of the elder was Lia: and the younger was called Rachel.

17 But Lia was blear eyed: Rachel was well favoured, and of a beautiful countenance.

18 And Jacob being in love with her, said: I will serve thee seven years for Rachel thy younger daughter.

19 Laban answered: It is better that I give her to thee than to another man, stay with me.

20 So Jacob served seven years for Rachel: and they seemed *but* a few days because of the greatness of his love.

21 And he said to Laban: Give me my wife: for now the time is fulfilled, that I may go in unto her.

22 And he, having invited a great number of his friends to the feast, made the marriage.

23 And at night he brought in Lia his daughter to him,

24 Giving his daughter a handmaid, named Zelpha. Now when Jacob had gone in to her according to custom, when morning was come he saw *it was* Lia:

25 And he said to his father-in-law: What is it that thou didst mean to do? did not I serve thee for Rachel? why hast thou deceived me?

26 Laban answered: It is

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not the cuſtom in this place to give the younger in marriage firſt.

27 Make up the week of days of this match: and I will give thee her alſo, for the ſervice that thou ſhalt render me other ſeven years.

28 He yielded to his pleaſure: and after the week was paſt, he married Rachel:

29 To whom her father gave Bala for her ſervant.

30 And having at length obtained the marriage he wiſhed for, he preferred the love of the latter before the former, and ſerved with him other ſeven years.

31 And the Lord ſeeing that he deſpiſed Lia, opened her womb, but her ſiſter remained barren.

32 And ſhe conceived and bore a ſon, and called his name Ruben, ſaying: The Lord ſaw my affliction: now my huſband will love me.

33 And again ſhe conceived and bore a ſon, and ſaid: Becauſe the Lord heard that I was deſpiſed, he hath given this alſo to me: and ſhe called his name Simeon.

34 And ſhe conceived the third time, and bore another ſon, and ſaid: Now alſo my huſband will be joined to me, becauſe I have born him three ſons: and therefore ſhe called his name Levi.

35 The fourth time ſhe conceived and bore a ſon, and ſaid: Now will I praiſe the Lord: and for this ſhe called him Juda. And ſhe left bearing.

CHAP. XXX.

Rachel being barren, deliver-eth her handmaid to Jacob, ſhe beareth two ſons. Lia ceaſing to bear, giveth alſo her handmaid, and ſhe beareth two more. Then Lia beareth other two ſons and one daughter. Rachel beareth Joſeph. Jacob deſirous to return home, is hired to ſtay for a certain part of the flock's encreaſe, whereby he becometh exceeding rich.

AND Rachel ſeeing herſelf without children, envied her ſiſter, and ſaid to her huſband: Give me children, otherwiſe I ſhall die.

2 And Jacob being angry with her, anwered: Am I as God, who hath deprived thee of the fruit of thy womb?

3 But ſhe ſaid: I have here my ſervant Bala: go in unto her, that ſhe may bear upon my knees, and I may have children by her.

4 And ſhe gave him Bala in marriage: who,

5 When her huſband had gone in unto her, conceived and bore a ſon.

6 And Rachel ſaid: The Lord hath judged for me, and hath heard my voice, giving me a ſon, and therefore ſhe called his name Dan.

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7 And again Bala conceived and bore another,

8 For whom Rachel ſaid: God hath compared me with my ſiſter, and I have prevailed: and ſhe called him Nephthali.

9 Lia perceiving that ſhe had left off bearing, gave Zelpha her handmaid to her huſband.

10 And when ſhe had conceived and brought forth a ſon,

11 She ſaid: Happily. And therefore called his name Gad.

12 Zelpha alſo bore another.

13 And Lia ſaid: This is for my happineſs: for women will call me bleſſed. Therefore ſhe called him Aſer.

14 And Ruben going out in the time of the wheat harveſt into the field, found mandrakes: which he brought to his mother Lia. And Rachel ſaid: Give me part of thy ſon's mandrakes.

15 She anſwered: Doſt thou think it a ſmall matter, that thou haſt taken my huſband from me, unleſs thou take alſo my ſon's mandrakes? Rachel ſaid: He ſhall ſleep with thee this night for thy ſon's mandrakes.

16 And when Jacob returned at even from the field, Lia went out to meet him, and ſaid: Thou ſhalt come in unto me, becauſe I have hired thee for my ſon's mandrakes. And he ſlept with her that night.

17 And God heard her prayers: and ſhe conceived and bore the fifth ſon,

18 And ſaid: God hath given me a reward, becauſe I gave my handmaid to my huſband. And ſhe called his name Iſſachar.

19 And Lia conceived again, and bore the ſixth ſon,

20 And ſaid: God hath endowed me with a good dowry: this turn alſo my huſband will be with me, becauſe I have born him ſix ſons; and therefore ſhe called his name Zabulon.

21 After whom ſhe bore a daughter, named Dina.

22 The Lord alſo remembering Rachel, heard her, and opened her womb.

23 And ſhe conceived and bore a ſon, ſaying: God hath taken away my reproach.

24 And ſhe called his name Joſeph, ſaying: The Lord give me alſo another ſon.

25 And when Joſeph was born, Jacob ſaid to his father-in-law: Send me away that I may return into my country, and to my land.

26 Give me my wives and my children, for whom I have ſerved thee, that I may depart: thou knoweſt the ſervice that I have rendered thee.

27 Laban ſaid to him: Let me find favour in thy

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fight: I have learned by experience, that God hath bleſſed me for thy ſake:

28 Appoint thy wages which I ſhall give thee.

29 But he anſwered: Thou knoweſt how I have ſerved thee, and how great thy poſſeſſions hath been in my hands.

30 Thou hadſt but little before I came to thee, and now thou art become rich: and the Lord hath bleſſed thee at my coming. It is reaſonable therefore that I ſhould now provide alſo for my own houſe.

31 And Laban ſaid: What ſhall I give thee? But he ſaid: I require nothing: but if thou will do what I demand, I will feed, and keep thy ſheep again.

30 Go round through all thy flocks, and ſeparate all the ſheep of divers colours, and ſpeckled: and all that is brown and ſpotted, and of divers colours, as well among the ſheep, as among the goats, ſhall be my wages.

33 And my juſtice ſhall anſwer for me to-morrow before thee when the time of the bargain ſhall come: and all that is not of divers colours, and ſpotted, and brown, as well among the ſheep as among the goats, ſhall accuſe me of theft.

34 And Laban ſaid: I like well what thou demandeſt.

35 And he ſeparated the ſame day the ſhe-goats, and the ſheep, and the he-goats, and the rams of divers colours, and ſpotted: and all the flock of one colour, that is, of white and black fleece, he delivered into the hands of his ſons.

36 And he ſet the ſpace of three days journey betwixt himſelf and his ſon in law, who fed the reſt of his flock.

37 And Jacob took green rods of poplar, and of almond, and of plain-trees, and pilled them in part: ſo when the bark was taken off, in the parts that were pilled, there appeared whiteneſs: but the parts that were whole, remained green: and by this means the colour was divers.

38 And he put them in the troughs, where the water was poured out: that when the flocks ſhould come to drink, they might have the rods before their eyes, and in the ſight of them might conceive.

39 And it came to paſs that in the very heat of the ramming, the ſheep beheld the rods, and brought forth ſpotted, and of divers colours, and ſpeckled.

40 And Jacob ſeparated the flock, and put the rods in the troughs before the eyes of the rams: and all the white and the black were Laban's: and the reſt were Jacob's, when the flocks were ſeparated one from the other.

41 So when the ewes went

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first to ram, Jacob put the rods in the troughs of water before the eyes of the rams, and of the ewes, that they might conceive while they were looking upon them:

42 But when the latercoming was, and the last conceiving, he did not put them. And those that were lateward, became Laban's: and they of the first time, Jacob's.

43 And the man was enriched exceedingly, and he had many flocks, maid-servants and men-servants, camels and asses.

CHAP. XXXI.

Jacob's departure: he is pursued and overtaken by Laban. They make a covenant.

BUT after that he heard the words of the sons of Laban, saying: Jacob hath taken away all that was our father's, and being enriched by his substance, is become great:

2 And perceiving also that Laban's countenance was not towards him as yesterday and the other day,

3 Especially the Lord saying to him: Return into the land of thy fathers, and to thy kindred, and I will be with thee.

4 He sent, and called Rachel and Lia into the field, where he fed the flocks,

5 And said to them: I see your father's countenance is not towards me as yesterday and the other day: but the God of my father hath been with me.

6 And you know that I have served your father to the uttermost of my power.

7 Yea your father also hath over-reached me, and hath changed my wages ten times: and yet God hath not suffered him to hurt me.

8 If at any time he said: The speckled shall be thy wages: all the sheep brought forth speckled: but when he said on the contrary: Thou shalt take all the white ones for thy wages: all the flocks brought forth white ones.

9 And God hath taken your father's substance, and given it to me.

10 For after the time came of the ewes conceiving, I lifted up my eyes, and saw in my sleep *that* the males which leaped upon the females *were* of divers colours, and spotted and speckled.

11 And the Angel of God said to me in my sleep: Jacob? And I answered: Here I am.

12 And he said: Lift up thy eyes, and see *that* all the males leaping upon the females, *are* of divers colours, spotted and speckled. For I have seen all that Laban hath done to thee.

13 I am the God of Bethel, where thou didst anoint the stone, and make a vow to me.

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Now therefore arise, and go out of this land, and return into thy native country.

14 And Rachel and Lia answered: Have we any thing left among the goods, and inheritance of our father's house?

15 Hath he not counted us as strangers, and sold us, and eaten up the price of us?

16 But God hath taken our father's riches, and delivered them to us, and to our children: wherefore do all that God hath commanded thee.

17 Then Jacob rose up, and having set his children, and wives upon camels, went his way.

18 And he took all his substance, and flocks, and whatsoever he had gotten in Mesopotamia, and went forward to Isaac his father to the land of Chanaan.

19 At that time Laban was gone to shear his sheep, and Rachel stole away * her father's idols.

20 And Jacob would not confess to his father in-law that he was flying away.

21 And when he was gone together with all that belonged to him, and having passed the river, was going on towards mount Galaad,

22 It was told Laban on the third day that Jacob fled.

23 And he took his brethren with him, and pursued after him seven days: and overtook him in the mount of Galaad.

24 And he saw in a dream God saying to him: Take heed thou speak not any thing harshly against Jacob.

25 Now Jacob had pitched his tent in the mountain: and when he with his brethren had overtaken him, he pitched his tent in the same mount of Galaad.

26 And he said to Jacob: Why hast thou done thus, to carry away, without my knowledge, my daughters, as captives taken with the sword?

27 Why wouldst thou run away privately, and not acquaint me, that I might have brought thee on the way with joy, and with songs, and with timbrels, and with harps?

28 Thou hast not suffered me to kiss my sons and daughters: thou hast done foolishly; and now indeed,

29 It is in my power to

* Chap. XXXI. Ver. 19. *Her father's idols.* By this it appears, that Laban was an idolater: and some of the fathers are of opinion, that Rachel stole away these idols to withdraw him from idolatry, by removing the occasion of his sin.

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return thee evil: but the God of your father said to me yesterday: Take heed thou speak not any thing harshly against Jacob.

30 Suppose, thou didst desire to go to thy friends, and hadst a longing after thy father's house: why hast thou stolen away my gods?

31 Jacob answered: That I departed unknown to thee, *it was* for fear lest thou wouldst take away thy daughters by force.

32 But whereas thou chargest me with theft: with whomsoever thou shalt find thy gods, let him be slain before our brethren. Search, and if thou find any of thy things with me, take them away. Now when he said this, he knew not that Rachel had stolen the idols.

33 So Laban went into the tent of Jacob, and of Lia, and of both the handmaids, and found them not. And when he was entered into Rachel's tent,

34 She in haste hid the idols under the camel's furniture, and sat upon them: and when he had searched all the tent, and found nothing,

35 She said: Let not my lord be angry that I cannot rise up before thee, because it has now happened to me according to the custom of women. So his careful search was in vain.

36 And Jacob being angry, said in a chiding manner: For what fault of mine, and for what offence on my part, hast thou so hotly pursued me,

37 And searched all my household stuff? What hast thou found of all the substance of thy house? lay it here before my brethren, and thy brethren, and let them judge between me and thee.

38 Have I therefore been with thee twenty years? thy ewes and goats were not barren, the rams of thy flocks I did not eat:

39 Neither did I shew thee that which the beast had torn, I made good all the damage: whatsoever was lost by theft, thou didst exact it of me:

40 Day and night was I parched with heat and with frost, and sleep departed from my eyes.

41 And in this manner have I served thee in thy house twenty years, fourteen for thy daughters, and six for thy flocks: thou hast changed also my wages ten times.

42 Unless the God of my father Abraham, and the fear of Isaac, had stood by me, peradventure now thou hadst sent me away naked: God beheld my affliction and the labour of my hands, and rebuked thee yesterday.

43 Laban answered him: The daughters are mine and the children, and thy flocks, and all things that thou seest are mine: what can I do to

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my children, and grandchildren ?

44 Come, therefore, let us enter into a league : that it may be for a teſtimony between me and thee.

45 And Jacob took a ſtone, and ſet it up for a title :

46 And he ſaid to his brethren : Bring hither ſtones. And they, gathering ſtones together, made a heap, and they ate upon it :

47 And Laban called it, The witneſs heap : and Jacob, The hillock of teſtimony, each of them according to the propriety of his language.

48 And Laban ſaid : This heap ſhall be a witneſs between me and thee this day, and therefore the name thereof was called Galaad, that is, The witneſs heap.

49 The Lord behold and judge beeween us when we ſhall be gone one from the other.

50 If thou afflict my daughters, and if thou bring in other wives over them : none is witneſs of our ſpeech but God, who is preſent and beholdeth.

51 And he ſaid again to Jacob : Behold this heap, and the ſtone which I have ſet up between me and thee,

52 Shall be a witneſs : this heap, I ſay, and the ſtones be they for a teſtimony, if either I ſhall paſs beyond it going towards thee, or thou ſhalt paſs beyond it, thinking harm to me.

53 The God of Abraham, and the God of Nachor, the God of their father, judge between us. And Jacob ſwore by the fear of his father Iſaac :

54 And after he had offered ſacrifices in the mountain, he called his brethren to eat bread. And when they had eaten, they lodged there :

55 But Laban aroſe in the night, and kiſſed his ſons, and daughters, and bleſſed them : and returned to his place.

CHAP. XXXII.

Jacob's viſion of Angels : his meſſage and preſents to Eſau : his wreſtling with an Angel.

JACOB alſo went on the journey he had begun : and the Angels of God met him.

2 And when he ſaw them, he ſaid : Theſe are the camps of God, and he called the name of that place Mahanaim, that is, Camps.

3 And he ſent meſſengers before him to Eſau his brother to the land of Seir, to the country of Edom :

4 And he commanded them, ſaying : Thus ſhall ye ſpeak to my lord Eſau : Thus ſaith thy brother Jacob : I have ſojourned with Laban, and have been with him until this day.

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5 I have oxen, and asses, and sheep, and men-servants, and women-servants: and now I send a message to my lord, that I may find favour in thy sight.

6 And the messengers returned to Jacob, saying: We came to Esau thy brother, and behold he cometh with speed to meet thee with four hundred men.

7 Then Jacob was greatly afraid; and in his fear divided the people that was with him, and the flocks, and the sheep, and the oxen, and the camels, into two companies,

8 Saying: If Esau come to one company, and destroy it, the other company that is left, shall escape.

9 And Jacob said: O God of my father Abraham, and God of my father Isaac: O Lord who saidst to me: Return to thy land, and to the place of thy birth, and I will do well for thee.

10 I am not worthy of the least of all thy mercies, and of thy truth which thou hast fulfilled to thy servant. With my staff I passed over this Jordan: and now I return with two companies.

11 Deliver me from the hand of my brother Esau, for I am greatly afraid of him: lest perhaps he come, and kill the mother with the children.

12 Thou didst say that thou wouldst do well by me, and multiply my seed like the sand of the sea, which cannot be numbered for multitude.

13 And when he had slept there that night: he set apart, of the things which he had, presents for his brother Esau,

14 Two hundred she-goats, twenty he-goats, two hundred ewes, and twenty rams,

15 Thirty milch camels, with their colts, forty kine, and twenty bulls, twenty she-asses, and ten of their foles.

16 And he sent them by the hands of his servants, every drove by itself, and he said to his servants: Go before me, and let there be a space between drove and drove.

17 And he commanded the first, saying: If thou meet my brother Esau, and he ask thee: Whose art thou? or whither goest thou? or whose are these before thee?

18 Thou shalt answer: Thy servant Jacob's, he hath sent them as a present to my lord Esau: and he cometh after us.

19 In like manner he commanded the second, and the third, and all that followed the droves, saying: Speak ye the same words to Esau, when ye find him.

20 And ye shall add: Thy servant Jacob himself also followeth after us; for he said: I will appease him with the presents that go before, and

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afterwards I will see him, perhaps he will be gracious to me.

21 So the presents went before him, but himself lodged that night in the camp.

22 And rising early he took his two wives, and his two handmaids, with his eleven sons, and passed over the ford of Jaboc.

23 And when all things were brought over that belonged to him,

24 He remained alone: and behold * a man wrestled with him till morning.

25 And when he saw that he could not overcome him, he touched the sinew of his thigh, and forthwith it shrank.

26 And he said to him: Let me go, for it is break of day. He answered: I will not let thee go, except thou bless me.

27 And he said: What is thy name? He answered: Jacob.

28 But he said: Thy name shall not be called Jacob, but Israel: for if thou hast been strong against God, how much more shalt thou prevail against men?

29 Jacob asked him: Tell me by what name art thou called? He answered: Why dost thou ask my name? And he blessed him in the same place.

30 And Jacob called the name of the place † Phanuel, saying: I have seen God face to face, and my soul has been saved.

31 And immediately the sun rose upon him, after he was past Phanuel: but he halted on his foot.

32 Therefore the children of Israel, unto this day, eat not the sinew, that shrank in Jacob's thigh: because he touched the sinew of his thigh and it shrank.

CHAP. XXXIII.

Jacob and Esau meet: Jacob goeth to Salem, where he raiseth an Altar.

AND Jacob lifting up his eyes, saw Esau com-

* Chap. XXXII. Ver. 24. *A man, &c.* This was an Angel in human shape, as we learn from *Osee*, xii. 4. He is called *God*, v. 28. and 30. because he represented the person of the Son of God. This wrestling, in which Jacob, assisted by God, was a match for an Angel, was so ordered (v. 28) that he might learn by this experiment of the divine assistance, that neither Esau, nor any other man, should have power to hurt him. In a spiritual sense we wrestle with God by prayer, and through his mercy prevail over him.

† Ver. 30. *Phanuel.* This word signifies *the face of God*, or *the sight*, or *seeing of God.*

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ing, and with him four hundred men: and he divided the children of Lia and of Rachel, and of the two handmaids:

2 And he put both the handmaids and their children foremost: and Lia, and her children in the second place: and Rachel and Joseph last.

3 And he went forward and bowed down with his face to the ground seven times, until his brother came near.

4 Then Esau ran to meet his brother, and embraced him: and clasping him fast about the neck, and kissing him, wept.

5 And lifting up his eyes, he saw the women and their children, and said: What mean these? And do they belong to thee? He answered: They are the children which God hath given to me thy servant.

6 Then the handmaids and their children came near, and bowed themselves.

7 Lia also with her children came near: and bowed down in like manner, and last of all Joseph and Rachel bowed down.

8 And Esau said: What are the droves that I met? He answered: That I might find favour before my lord.

9 But he said: I have plenty, my brother, keep what is thine for thyself.

10 And Jacob said: Do not so I beseech thee, but if I have found favour in thy eyes, receive a little present at my hands: for I have seen thy face, as if I should have seen the countenance of God: be gracious to me,

11 And take the blessing, which I have brought thee, and which God hath given me, who giveth all things. He took it with much ado at his brother's earnest pressing him,

12 And said: Let us go on together, and I will accompany thee in thy journey.

13 And Jacob said: My lord, thou knowest that I have with me tender children, and sheep, and kine with young: which if I should cause to be over-driven, in one day all the flocks will die.

14 May it please my lord to go before his servant: and I will follow softly after him, as I shall see my children to be able, until I come to my lord in Seir.

15 Esau answered: I beseech thee, that some of the people at least, who are with me, may stay to accompany thee in the way. And he said: There is no necessity, I want nothing else but only to find favour, my lord, in thy sight.

16 So Esau returned, that day, the way that he came to Seir.

17 And Jacob came to Socoth; where having built a house, and pitched tents, he

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called the name of the place Socoth, that is, Tents.

18 And he paſſed over to Salem a city of the Sichimites, which is in the land of Chanaan, after he returned from Meſopotamia of Syria: and he dwelt by the town.

19 And he bought that part of the field, in which he pitched his tents, of the children of Hemor, the father of Sichem, for a hundred lambs.

20 And raiſing an altar there, he invoked upon it the moſt mighty God of Iſrael.

CHAP. XXXIV.

Dina is raviſhed, for which the Sichimites are deſtroyed.

AND Dina the daughter of Lia went out to ſee the women of that country.

2 And when Sichem the ſon of Hemor the Hevite, the prince of that land, ſaw her, he was in love with her: and took her away, and lay with her, raviſhing the virgin.

3 And his ſoul was faſt knit unto her, and whereas ſhe was ſad, he comforted her with ſweet words.

4 And going to Hemor his father, he ſaid: Get me this damſel to wife.

5 But when Jacob had heard this, his ſons being abſent, and employed in feeding the cattle, he held his peace till they came back.

6 And when Hemor the father of Sichem was come out to ſpeak to Jacob,

7 Behold his ſons came from the field: and hearing what had paſſed, they were exceeding angry, becauſe he had done a foul thing in Iſrael, and committed an unlawful act, in raviſhing Jacob's daughter.

8 And Hemor ſpoke to them: The ſoul of my ſon Sichem has a longing for your daughter: give her him to wife:

9 And let us contract marriages one with another: give us your daughters, and take you our daughters.

10 And dwell with us: the land is at your command, till, trade, and poſſeſs it.

11 Sichem alſo ſaid to her father and to her brethren: Let me find favour in your ſight: and whatſoever you ſhall appoint I will give:

12 Raiſe the dowry, and aſk gifts, and I will gladly give, what you ſhall demand: only give me this damſel to wife.

13 The ſons of Jacob anſwered Sichem and his father * deceitfully, being enra-

* Chap. XXXIV. Ver. 13. *deceitfully*. The ſons of Jacob, on this occaſion, were guilty of a grievous ſin, as well by falſly pretending religion, as by exceſs of their revenge. Though, otherwiſe, their zeal againſt ſo foul a crime was commendable.

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ged at the deflowering of their ſiſter :

14 We cannot do what you demand, nor give our ſiſter to one that is uncircumciſed : which with us is unlawful and abominable.

15 But in this we may be allied with you, if you will be like us, and all the male ſex among you be circumciſed :

16 Then will we mutually give and take your daughters, and ours : and we will dwell with you, and will be one people :

17 But if you will not be circumciſed, we will take our daughter and depart :

18 Their offer pleaſed Hemor, and Sichem his ſon :

19 And the young man made no delay, but forthwith fulfilled what was required : for he loved the damſel exceedingly, and he was the greateſt man in all his father's houſe.

20 And going into the gate of the city, they ſpoke to the people :

21 Theſe men are peaceable, and are willing to dwell with us : let them trade in the land, and till it, which being large and wide, wanteth men to till it : we ſhall take their daughters for wives, and we will give them ours.

22 One thing there is for which ſo great a good is deferred : We muſt circumciſe every male among us, following the manner of the nation.

23 And their ſubſtance, and cattle, and all that they poſſeſs, ſhall be ours : only in this let us condeſcend, and by dwelling together, we ſhall make one people.

24 And they all agreed, and circumciſed all the males.

25 And behold the third day, when the pain of the wound was greateſt : two of the ſons of Jacob, Simeon and Levi the brothers of Dina, taking their ſwords, entered boldly into the city, and ſlew all the men :

26 And they killed alſo Hemor and Sichem, and took away their ſiſter Dina out of Sichem's houſe.

27 And when they were gone out, the other ſons of Jacob came upon the ſlain : and plundered the city in revenge of the rape.

28 And they took their ſheep and their herds and their aſſes, waſting all they had in their houſes and in the fields.

29 And their children, and wives they took captive.

30 And when they had boldly perpetrated theſe things, Jacob ſaid to Simeon and Levi : You have troubled me, and made me hateful to the Chananites, and Pherezites the inhabitants of this land. We are few : they will gather themſelves together and kill me ; and both I, and my houſe, ſhall be deſtroyed.

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31 They answered: Should they abuse our sister as a strumpet?

CHAP. XXXV.

Jacob purgeth his family from idols, goeth by God's commandment to Bethel, there buildeth an altar. God appearing again to Jacob, blesseth him, and changeth his name into Israel. Rachel dieth in child-birth. Isaac also dieth.

IN the mean time God said to Jacob: Arise, and go up to Bethel, and dwell there, and make there an altar to God, who appeared to thee when thou didst flee from Esau thy brother:

2 And Jacob having called together all his household, said: Cast away the strange gods that are among you, and be cleansed and change your garments.

3 Arise, and let us go up to Bethel, that we may make there an altar to God: who heard me in the day of my affliction, and accompanied me in my journey.

4 So they gave him all the strange gods they had, and the ear-rings which were in their ears; and he buried them under the turpentine-tree, that is behind the city of Sichem.

5 And when they were departed, the terror of God fell upon all the cities round about, and they durst not pursue after them as they went away.

6 And Jacob came to Luza, which is in the land of Chanaan, surnamed Bethel: he and all the people that were with him.

7 And he built there an altar, and called the name of that place, The house of God: for there God appeared to him when he fled from his brother.

8 At the same time Debora the nurse of Rebecca died, and was buried at the foot of Bethel under an oak: and the name of that place was called, The oak of weeping.

9 And God appeared again to Jacob after he returned from Mesopotamia of Syria, and he blessed him,

10 Saying: Thou shalt not be called any more Jacob, but * Israel shall be thy name. And he called him Israel.

11 And said to him: I am God almighty, encrease thou and be multiplied. Nations and peoples of nations shall be from thee, and kings shall come out of thy loins.

12 And the land which I gave to Abraham and Isaac,

* Chap. XXXV. ver. 10. *Israel.* This name signifieth one that prevaileth with, or over God.

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I will give to thee, and to thy ſeed after thee.

13 And he departed from him.

14 But he ſet up a monument of ſtone, in the place where God had ſpoken to him: pouring drink offerings upon it, and pouring oil thereon:

15 And calling the name of that place Bethel.

16 And going forth from thence, he came in the ſpring time to the land which leadeth to Ephrata: wherein, when Rachel was in travail,

17 By reaſon of her hard labour, ſhe began to be in danger, and the midwife ſaid to her: Fear not, for thou ſhalt have this ſon alſo.

18 And when her ſoul was departing for pain, and death was now at hand, ſhe called the name of her ſon Benoni, that is, the ſon of my pain: but his father called him Benjamin, that is, the ſon of the right hand.

19 So Rachel died, and was buried in the highway that leadeth to Ephrata, this is Bethleem.

20 And Jacob erected a pillar over her ſepulchre: this is the pillar of Rachel's monument, to this day.

21 Departing thence, he pitched his tent beyond the Flock tower.

22 And when he dwelt in that country: Ruben went, and ſlept with Bala * the concubine of his father: which he was not ignorant of. Now the ſons of Jacob were twelve.

23 The ſons of Lia: Ruben the firſt-born, and Simeon, and Levi, and Juda, and Iſſachar, and Zabulon.

24 The ſons of Rachel, Joſeph and Benjamin.

25 The ſons of Bala Rachel's handmaid: Dan and Nephthali.

26 The ſons of Zelpha Lia's handmaid: Gad and Aſer; theſe are the ſons of Jacob, that were born to him in Meſopotamia of Syria.

27 And he came to Iſaac his father in Mambre, the city of Arbee, this is Hebron: wherein Abraham and Iſaac ſojourned.

28 And the days of Iſaac were a hundred and eighty years.

29 And being ſpent with age he died, and was gathered to his people, being old and full of days: and his ſons Eſau and Jacob buried him.

* Ver. 22. *The concubine.* She was his lawful wife; but according to the ſtile of the Hebrews, is called *concubine*, becauſe of her ſervile extraction.

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CHAP. XXXVI.

Esau with his wives and children parteth from Jacob. An account of his descendants, and of the first kings of Edom.

AND these are the generations of Esau, the same is Edom.

2 Esau took wives of the daughters of Chanaan: * Ada the daughter of Elon the Hethite, and Oolibama the daughter of Sebeon the Hevite:

3 And Basemath the daughter of Ismael sister of Nabajoth.

4 And Ada bore Eliphaz: Basemath bore Rahuel:

5 Oolibama bore Jehus and Ihelon and Core. These *are* the sons of Esau, that were born to him in the land of Chanaan.

6 And Esau took his wives and his sons and daughters, and every soul of his house, and his substance, and cattle, and all that he was able to acquire in the land of Chanaan: and went into another country, and departed from his brother Jacob.

7 For they were exceeding rich, and could not dwell together: neither was the land, in which they sojourned, able to bear them, for the multitude of their flocks.

8 And Esau dwelt in Mount Seir, he is Edom.

9 And these are the generations of Esau, the father of Edom, in Mount Seir,

10 And these the names of his sons: Eliphas the son of Ada the wife of Esau: and Rahuel the son of Basemath his wife.

11 And Eliphas had sons: Theman, Omar, Sepho, and Gatham and Cenes.

12 And Thamna was the concubine of Eliphaz the son of Esau: and she bore him Amalech. These are the sons of Ada the wife of Esau.

13 And the sons of Rahuel: *were* Nahath and Zara, Samma and Meza. These *were* the sons of Basemath the wife of Esau.

14 And these were the sons of Oolibama, the daughter of Ana, the daughter of Sebeon, the wife of Esau, whom she bore to him, Jehus, and Ihelon, and Core.

15 These *were* dukes of the sons of Esau: the sons of Eliphaz the first-born of Esau: duke Theman, duke Omar, duke Sepho, duke Cenes,

16 Duke Core, duke Gatham, duke Amalech, these *are* the sons of Eliphaz in the land of Edom, and these the sons of Ada.

* Chap. XXXVI. Ver. 2. *Ada.* These wives of Esau are called by other names, Gen. xxvi. But it was very common amongst the ancients for the same persons to have two names, as Esau himself was also called Edom.

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17 And these *were* the sons of Rahuel, the son of Esau: duke Nahath, duke Zara, duke Samma, duke Meza. And these *are* the dukes of Rahuel, in the land of Edom: these the sons of Basemath the wife of Esau.

18 And these the sons of Oolibama the wife of Esau: duke Jehus, duke Ihelon, duke Core. These are the dukes of Oolibama, the daughter of Ana, and wife of Esau.

19 These are the sons of Esau, and these the dukes of them: the same is Edom.

20 These are the sons of Seir the Horrite, the inhabitants of the land: Lotan, and Sobal, and Sebeon, and Ana,

21 And Dison, and Eser, and Disan. These *are* dukes of the Horrites, the sons of Seir in the land of Edom.

22 And Lotan had sons: Hori and Heman. And the sister of Lotan was Thamna.

23 And these the sons of Sobal: Alvan and Manahat, and Ebal, and Sepho and Oman.

24 And these the sons of Sebeon: Aia and Ana. This is Ana that found the hot water in the wilderness, when he fed the asses of Sebeon his father:

25 And he had a son Dison, and a daughter Oolibama.

26 And these *were* the sons of Dison; Hamdan, and Eseban, and Jethram, and Charan.

27 There also *were* the sons of Eser: Balaan, and Zavan, and Acan.

28 And Disan had sons: Hus, and Aram.

29 These *were* dukes of the Horrites: duke Lotan, duke Sobal, duke Sebeon, duke Ana.

30 Duke Dison, duke Eser, duke Disan: these *were* dukes of the Horrites that ruled in the land of Seir.

31 And the kings that ruled in the land of Edom, before the children of Israel had a king, were these:

32 Bela the son of Beor, and the name of his city Denaba.

33 And Bela died, and Jobab the son of Zara of Bosra reigned in his stead.

34 And when Jobab was dead, Husam of the land of the Themanites reigned in his stead.

35 And after his death, Adad the son of Badad reigned in his stead, who defeated the Madianites in the country of Moab: and the name of his city was Avith.

36 And when Adad was dead, there reigned in his stead Semla of Masreca.

37 And he being dead, Saul of the river Rohoboth, reigned in his stead.

38 And when he also was dead, Balanan the son of Achobor succeeded to the kingdom.

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39 This man also being dead, Adar reigned in his place, and the name of his city was Phau: and his wife was called Meetabel, the daughter of Matrel, daughter of Mezaab.

40 And these *are* the names of the dukes of Esau in their kindreds, and places, and callings: duke Thamna, duke Alva, duke Jetheth.

41 Duke Oolibama, duke Ela, duke Phinon,

42 Duke Cenez, duke Theman, duke Mabsar,

43 Duke Magdiel, duke Hiram: these *are* the dukes of Edom dwelling in the land of their government, the same is Esau the father of the Edomites.

CHAP. XXXVII.

Joseph's dreams: he is sold by his brethren, and carried into Egypt.

AND Jacob dwelt in the land of Chanaan, wherein his father sojourned.

2 And these are his generations: Joseph, when he was sixteen years old, was feeding the flock with his brethren, being *but* a boy: and he was with the sons of Bala and of Zelpha his father's wives: and he accused his brethren to his father of a most wicked crime.

3 Now Israel loved Joseph above all his sons, because he had him in his old age: and he made him a coat of divers colours.

4 And his brethren seeing that he was loved by his father, more than all his sons, hated him, and could not speak peaceably to him.

5 Now it fell out also that he told his brethren * a dream, that he had dreamed: which occasioned them to hate him the more.

6 And he said to them: Hear my dream which I have dreamed,

7 I thought we were binding sheaves in the field: and my sheaf arose as it were, and stood, and your sheaves standing about bowed down before my sheaf.

8 His brethren answered: Shalt thou be our king? or shall we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to *their* envy and hatred.

9 He dreamed also another dream, which he told his

* Chap. XXXVII. Ver. 5. *A dream.* These dreams of Joseph were *prophetical*, and sent from God; as were also those which he interpreted, *Gen.* xl. and xli. Otherwise, generally speaking, the observing of dreams is condemned in the scripture, as superstitious and sinful. See *Deut.* xviii. 10. and *Ecclesiasticus* xxxiv. 2, 3.

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thren, saying: I saw in a dream, as it were the sun, and the moon, and eleven stars, worshipping me.

10 And when he had told this to his father, and brethren, his father rebuked him, and said: What meaneth this dream that thou hast dreamed? shall I and thy mother, and thy brethren * worship thee upon the earth?

11 His brethren therefore envied him: but his father considered the thing with himself.

12 And when his brethren abode in Sichem, feeding their father's flocks,

13 Israel said to him: Thy brethren feed the sheep in Sichem: come, I will send thee to them. And when he answered:

14 I am ready; he said to him: Go, and see if all things be well with thy brethren, and the cattle: and bring me word again what is doing. So being sent from the vale of Hebron, he came to Sichem.

15 And a man found him there wandering in the field, and asked what he sought.

16 But he answered: I seek my brethren; tell me where they feed the flocks.

17 And the man said to him: They are departed from this place: for I heard them say: Let us go to Dothain. And Joseph went forward after his brethren, and found them in Dothain.

18 And when they saw him a-far off, before he came nigh them, they thought to kill him:

19 And said one to another, Behold the dreamer cometh,

20 Come, let us kill him, and cast him into some old pit; and we will say; Some evil beast hath devoured him; and then it shall appear what his dreams avail him.

21 And Reuben hearing this, endeavoured to deliver him out of their hands, and said;

22 Do not take away his life, nor shed *his* blood: but cast him into this pit, that is in the wilderness, and keep your hands harmless: now he said this, being desirous to deliver him out of their hands, and restore him to his father.

23 And as soon as he came to his brethren, they forthwith stript him out of his side coat, that was of divers colours.

24 And cast him into an old pit where there was no water.

25 And sitting down to eat

* Ver. 10. *Worship.* This word is not used here to signify *divine worship*, but an *inferior veneration*, expressed by the bowing of the body, and that, according to the manner of the eastern nations, down to the ground.

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bread, they saw some Ismaelites on their way coming from Galaad, with their camels, carrying spices, and balm, and myrrh to Egypt.

26 And Juda said to his brethren: What will it profit us to kill our brother, and conceal his blood?

27 It is better that he be sold to the Ismaelites, and that our hands be not defiled: for he is our brother and our flesh. His brethren agreed to his words.

28 And when the Madianite merchants passed by, they drew him out of the pit, and sold him to the Ismaelites for twenty pieces of silver: and they led him into Egypt.

29 And Ruben returning to the pit, found not the boy:

30 And rending his garments he went to his brethren and said: The boy doth not appear, and whither shall I go?

31 And they took his coat, and dipped it in the blood of a kid, which they had killed:

32 Sending some to carry it to their father, and to say: This we have found: see whether it be thy son's coat, or no.

33 And the father acknowledging it, said: It is my son's coat, an evil wild beast hath eaten him, a beast hath devoured Joseph.

34 And tearing his garments, he put on sackcloth, mourning for his son a long time.

35 And all his children being gathered together to comfort their father in his sorrow, he would not receive comfort, but said: I will go down to my son * into hell, mourning. And whilst he continued weeping,

36 The Madianites sold Joseph in Egypt to Putiphar ‡ an eunuch of Pharao, captain of the soldiers.

CHAP. XXXVIII.

The sons of Juda: the death of Her and Onan: the birth of Phares and Zara.

AT that time Juda went down from his brethren,

* Ver. 35, *Into hell.* That is, into *limbo*, the place where the souls of the just were received before the death of our Redeemer. For allowing that the word *hell* sometimes is taken for the *grave*, it cannot be so taken in this place; since Jacob did not believe his son to be in the *grave*, (whom he supposed to be devoured by a wild beast) and therefore could not mean to go down to him thither; but certainly meant the place of rest, where he believed his soul to be.

‡ Ver. 36. *An eunuch.* This word sometimes signifies a *chamberlain*, *courtier*, or *officer* of the king: and so it is taken in this place.

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and turned in to a certain Odollamite, named Hiras.

2 And he saw there the daughter of a man of Chanaan called Sue: and taking her to wife, he went in unto her.

3 And she conceived, and bore a son, and called his name Her.

4 And conceiving again, she bore a son, and called him Onan.

5 She bore also a third: whom she called Sela. After whose birth, she ceased to bear any more.

6 And Juda took a wife for Her his first-born, whose name was Thamar.

7 And Her the first born of Juda, was wicked in the sight of the Lord: and was slain by him.

8 Juda therefore said to Onan his son: Go in to thy brother's wife, and marry her, that thou mayst raise seed to thy brother.

9 He knowing that the children should not be his, when he went in to his brother's wife, spilled *his* seed upon the ground, lest children should be born in his brother's name.

10 And therefore the Lord slew him, because he did a detestable thing.

11 Wherefore Juda said to Thamar his daughter-in-law: Remain a widow in thy father's house, till Sela my son grow up: for he was afraid lest he also might die, as his brethren did. She went her way and dwelt in her father's house.

12 And after many days were past: the daughter of Sue the wife of Juda died: and when he had taken comfort after his mourning, he went up to Thamnas, to the shearers of his sheep, he and Hiras the Odollamite, the shepherd of *his* flock.

13 And it was told Thamar that her father in-law was come up to Thamnas to shear his sheep.

14 And she put off the garments of her widowhood, and took a veil: and changing her dress, sat in the cross way that leadeth to Thamnas: because Sela was grown up, and she had not been married to him.

15 When Juda saw her, he thought she was a harlot: for she had covered her face, lest she should be known.

16 And going to her, he said: Suffer me to lie with thee: for he knew her not to be his daughter-in-law. And she answered: What wilt thou give me to enjoy my company?

17 He said: I will send thee a kid out of the flock. And when she said again: I will suffer what thou wilt, if thou give me a pledge, till thou send what thou promisest.

18 Juda said: What wilt thou have for a pledge? She

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answered: Thy ring, and bracelet, and the staff which thou holdest in thy hand. The woman therefore at one copulation conceived,

19 And she arose and went her way: and putting off the apparel which she had taken, put on the garments of her widowhood.

20 And Juda sent a kid by his shepherd the Odollamite, that he might receive the pledge again, which he had given to the woman: but he, not finding her,

21 Asked the men of that place: Where is the woman that sat in the cross way? And when they all made answer: There was no harlot in this place,

22 He returned to Juda, and said to him: I have not found her: moreover the men of that place said to me, that there never sat a harlot there.

23 Juda said: Let her take it to herself, surely she cannot charge us with a lie, I sent the kid which I promised: and thou didst not find her.

24 And behold after three months they told Juda, saying: Thamar thy daughter-in-law hath played the harlot, and she appeareth to have a big belly. And Juda said: Bring her out that she may be burnt,

25 But when she was led to execution, she sent to her father-in-law, saying: By the man, to whom these things belong, I am with child. See whose ring, and bracelet, and staff this is.

26 But he acknowledging the gifts, said: She is juster than I; because I did not give her to Sela my son. However he knew her no more.

27 And when she was ready to be brought to bed, there appeared twins in her womb: and in the very delivery of the infants, one put forth a hand, whereon the midwife tied a scarlet thread, saying:

28 This shall come forth the first.

29 But he drawing back his hand, the other came forth: and the woman said: Why is the partition divided for thee? and therefore called his name * Phares.

30 Afterwards his brother came out, on whose hand was the scarlet thread: and she called him Zara.

CHAP. XXXIX.

Joseph hath charge of his master's house; rejecteth his mistress's solicitations; is falsly accused by her, and cast into prison, where he hath the charge of all the prisoners.

AND Joseph was brought into Egypt, and Puti-

* Chap. XXXVIII. ver. 29. *Phares.* That is, a breach or division.

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phar an eunuch of Pharao, chief captain of the army, an Egyptian, bought him of the Ismaelites, by whom he was brought.

2 And the Lord was with him, and he was a prosperous man in all things; and he dwelt in his master's house,

3 Who knew very well that the Lord was with him, and made all that he did to prosper in his hand.

4 And Joseph found favour in the sight of his master, and ministered to him: and being set over all by him, he governed the house committed to him, and all things that were delivered to him:

5 And the Lord blessed the house of the Egyptian for Joseph's sake, and multiplied all his substance, both at home, and in the fields.

6 Neither knew he any other thing, but the bread which he ate. And Joseph was of a beautiful countenance, and comely to behold.

7 And after many days his mistress cast her eyes on Joseph, and said: Lie with me.

8 But he in no wise consenting to *that* wicked act, said to her: Behold my master hath delivered all things to me, and knoweth not what he hath in his own house:

9 Neither is there any thing which is not in my power, or that he hath not delivered to me, but thee, who art his wife; how then can I do this wicked thing, and sin against my God?

10 With such words as these day by day both the woman was importunate with the young man, and he refused the adultery.

11 Now it happened on a certain day, that Joseph went into the house, and was doing some business without any man with him:

12 And she catching the skirt of his garment, said: Lie with me. But he leaving the garment in her hand, fled, and went out.

13 And when the woman saw the garment in her hands, and herself disregarded,

14 She called to her the men of her house, and said to them: See he hath brought in a Hebrew, to abuse us; he came in to me, to ly with me; and when I cried out,

15 And he heard my voice, he left the garment that I held, and got him out.

16 For * a proof therefore of her fidelity, she kept the garment, and shewed it to her husband when he returned home,

17 And said: The Hebrew servant, whom thou

* Chap. XXXIX. ver. 16. *A proof of her fidelity;* or *an argument to gain credit, argumentum fidei.*

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haſt brought, came to me to abuſe me.

18 And when he heard me cry, he left the garment which I held, and fled out.

19 His maſter hearing theſe things, and giving too much credit to his wife's words, was very angry,

20 And caſt Joſeph into the priſon, where the king's priſoners were kept, and he was there ſhut up.

21 But the Lord was with Joſeph, and having mercy upon him, gave him favour in the ſight of the chief keeper of the priſon;

22 Who delivered into his hand all the priſoners that were kept in cuſtody; and whatſoever was done, was under him.

23 Neither did he himſelf know any thing, having committed all things to him: for the Lord was with him, and made all that he did to proſper.

CHAP. XL.

Joſeph interpreteth the dreams of two of Pharao's ſervants in priſon: the event declareth the interpretations to be true, but Joſeph is forgotten.

AFTER this, it came to paſs that two eunuchs, the butler and the baker of the king of Egypt, offended their lord.

2 And Pharao being angry with them (now the one was chief butler, and the other chief baker.)

3 He ſent them to the priſon of the commander of the ſoldiers, in which Joſeph alſo was priſoner.

4 But the keeper of the priſon delivered them to Joſeph, and he ſerved them. Some little time paſſed, and they were kept in cuſtody.

5 And they both dreamed a dream the ſame night, according to the interpretation agreeing to themſelves:

6 And when Joſeph was come in to them in the morning, and ſaw them ſad,

7 He aſked them, ſaying: Why is your countenance ſadder to-day than uſual?

8 They anſwered: We have dreamed a dream, and there is no body to interpret it to us. And Joſeph ſaid to them: * Doth not interpretation belong to God? Tell me what you have dreamed?

9 The chief butler firſt told his dream: I ſaw before me a vine,

10 On which were three branches, which by little and little ſent out buds, and after

* Chap. XL. Ver. 8. *Doth not interpretation belong to God.* When dreams are from God, as theſe were, the interpretation of them is a gift of God. But the generality of

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the blossoms brought forth ripe grapes:

11 And the cup of Pharao was in my hand: and I took the grapes, and pressed them into the cup which I held, and I gave the cup to Pharao.

12 Joseph answered: This is the interpretation of the dream: The three branches, are yet three days:

13 After which Pharao will remember thy service, and will restore thee to thy former place: and thou shalt present him the cup according to thy office, as before thou wast wont to do.

14 Only remember me, when it shall be well with thee, and do me this kindness: to put Pharao in mind to take me out of this prison:

15 For I was stolen away out of the land of the Hebrews, and here without any fault was cast into the dungeon.

16 The chief baker, seeing that he had wisely interpreted the dream, said: I also dreamed a dream, That I had three baskets of meal upon my head:

17 And that in one basket which was uppermost, I carried all meats that are made by the art of baking, and that the birds ate out of it.

18 Joseph answered: This is the interpretation of the dream: The three baskets, are yet three days;

19 After which Pharao will take thy head from thee, and hang thee on a cross, and the birds shall tear thy flesh.

20 The third day after this was the birth day of Pharao: and he made a great feast for his servants, and at the banquet remembered the chief butler, and the chief baker.

21 And he restored the one to his place, to present him the cup;

22 The other he hanged on a gibbet, that the truth of the interpreter might be shewn.

23 But the chief butler, when things prospered with him, forgot his interpreter.

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dreams are not of this sort; but either proceed from the natural complexions and dispositions of persons, or the roving of their imaginations in the day on such objects as they are much affected with, or from their mind being disturbed with cares and troubles, and oppressed with bodily infirmities; or they are suggested by evil spirits, to flatter, or to terrify weak minds; in order to gain belief, and so draw them into error or superstition; or, at least, to trouble them in their sleep, whom they cannot move when they are awake; so that the general rule, with regard to dreams, is not to observe them, nor to give any credit to them.

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CHAP. XLI.

Joseph interpreteth the two dreams of Pharao; he is made ruler over all Egypt.

AFTER two years Pharao had a dream. He thought he stood by the river,

2 Out of which came up seven kine, very beautiful and fat: and they fed in marshy places.

3 Other seven also came up out of the river, ill-favoured, and lean fleshed: and they fed on the very back of the river, in green places.

4 And they devoured them whose bodies were very beautiful and well-conditioned. So Pharao awoke.

5 He slept again, and dreamed another dream: Seven ears of corn came up upon one stalk full and fair:

6 Then seven other ears sprung up thin and blasted,

7 And devoured all the beauty of the former. Pharao awaked after his rest.

8 And when morning was come, being struck with fear, he sent to all the interpreters of Egypt, and to all the wise men: and they being called for, he told them his dream, and there was not any one that could interpret it.

9 Then at length the chief butler remembering, said: I confess my sin:

10 The king being angry with his servants, commanded me and the chief baker to be cast into the prison of the captain of the soldiers:

11 Where, in one night, both of us dreamed a dream fore-boding things to come.

12 There was there a young man a Hebrew, servant to the same captain of the soldiers: to whom we told our dreams,

13 And we heard what afterwards the event of the thing proved to be so. For I was restored to my office: and he was hanged upon a gibbet.

14 Forthwith at the king's command, Joseph was brought out of the prison, and they shaved him; and changing his apparel, brought him in to him.

15 And he said to him: I have dreamed dreams, and there is no one that can expound them: Now I have heard, that thou art very wise at interpreting them.

16 Joseph answered: Without me, God shall give Pharao a prosperous answer.

17 So Pharao told what he had dreamed: Me-thought I stood upon the bank of the river,

18 And seven kine came up out of the river, exceeding beautiful and full of flesh; and they grazed on green places in a marshy pasture.

19 And behold, there followed these, other seven kine, so very ill favoured and lean,

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that I never saw the like in the land of Egypt;

20 And they devoured and consumed the former,

21 And yet gave no mark of their being full: but were as lean and ill-favoured as before. I awoke, *and then* fell asleep again,

22 And dreamed a dream: Seven ears of corn grew up upon one stalk, full and very fair.

23 Other seven also, thin and blasted, sprung off the stalk:

24 And they devoured the beauty of the former: I told *this* dream to the conjecturers, and there is no man that can expound it.

25 Joseph answered: The king's dream is one: God hath showed to Pharao what he is about to do.

26 The seven beautiful kine, and the seven full ears: are seven years of plenty: and *both* contain the same meaning of the dream.

27 And the seven lean and thin kine, that came up after them, and the seven thin ears, that were blasted with the burning wind: are seven years of famine to come:

28 Which shall be fulfilled in this order.

29 Behold, there shall come seven years of great plenty in the whole land of Egypt:

30 After which shall follow other seven years of so great scarcity, that all the abundance before shall be forgotten: for the famine shall consume all the land,

31 And the greatness of the scarcity shall destroy the greatness of the plenty.

32 And for that thou didst see the second time a dream pertaining to the same thing: it is a token of the certainty, and that the word of God cometh to pass, and is fulfilled speedily.

33 Now therefore let the king provide a wise and industrious man, and make him ruler over the land of Egypt:

34 That he may appoint overseers over all the countries: and gather into barns the fifth part of the fruits, during the seven fruitful years,

35 That shall now presently ensue: and let all the corn be laid up, under Pharao's hands, and be reserved in the cities.

36 And let it be in readiness, against the famine of seven years to come, which shall oppress Egypt, and the land shall not be consumed with scarcity.

37 The counsel pleased Pharao, and all his servants:

38 And he said to them: Can we find such another man, that is full of the spirit of God?

39 He said therefore to Joseph: Seeing God hath shewed thee all that thou hast

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said, can I find one wiser and one like unto thee?

40 Thou shalt be over my house, and at the commandment of thy mouth all the people shall obey: only in the kingly throne will I be above thee.

41 And again Pharao said to Joseph: Behold, I have appointed thee over the whole land of Egypt.

42 And he took his ring from his own hand, and gave it into his hand: and he put upon him a robe of silk, and put a chain of gold about his neck.

43 And he made him go up into his second chariot, the cryer proclaiming that all should bow their knee before him, and that they should know he was made governor over the whole land of Egypt.

44 And the king said to Joseph: I am Pharao: without thy commandment no man shall move hand or foot in all the land of Egypt.

45 And he turned his name, and called him in the Egyptian tongue * the Saviour of the world. And he gave him to wife Aseneth the daughter of Putiphare priest of Heliopolis. Then Joseph went out to the land of Egypt.

46 (Now he was thirty years old when he stood before king Pharao) and he went round all the countries of Egypt.

47 And the fruitfulness of the seven years came: and the corn being bound up into sheaves was gathered together into the barns of Egypt.

48 And all the abundance of grain was laid up in every city.

49 And there was so great abundance of wheat, that it was equal to the sand of the sea, and the plenty exceeded measure.

50 And before the famine came, Joseph had two sons born: whom Aseneth the daughter of Putiphare priest of Heliopolis bore unto him.

51 And he called the name of the first-born † Manasses, saying: God hath made me to forget all my labours, and my father's house.

52 And he named the second ‡ Ephraim, saying: God hath made me to grow in the land of my poverty.

53 Now when the seven years of the plenty that had been in Egypt were past:

54 The seven years of scarcity, which Joseph had foretold, began to come: and

* Chap. XLI. Ver. 45. *The saviour of the world.* Zaphnath paaneah.

† Ver. 51. *Manasses.* That is, *oblivion*, or *forgetting.*

‡ Ver. 52. *Ephraim.* That is, *fruitful*, or *growing.*

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the famine prevailed in the whole world, but there was bread in all the land of Egypt.

55 And when there also they began to be famished, the people cried to Pharao for food. And he said to them: Go to Joseph: and do all that he shall say to you.

56 And the famine encreased daily in all the land: and Joseph opened all the barns, and sold to the Egyptians: for the famine had oppressed them also.

57 And all provinces came into Egypt, to buy food, and to seek some relief of their want.

CHAP. XLII.

Jacob sendeth his ten sons to buy corn in Egypt. Their treatment by Joseph.

AND Jacob hearing that food was sold in Egypt, said to his sons: Why are ye careless?

2 I have heard that wheat is sold in Egypt: Go ye down, and buy us necessaries, that we may live, and not be consumed with want.

3 So the ten brethren of Joseph went down, to buy corn in Egypt,

4 Whilst Benjamin was kept at home by Jacob, who said to his brethren: Lest perhaps he take any harm in the journey:

5 And they entered into the land of Egypt with others that went to buy. For the famine was in the land of Chanaan.

6 And Joseph was governor in the land of Egypt, and corn was sold by his direction to the people: And when his brethren had bowed down to him,

7 And he knew them, he spoke as it were to strangers, somewhat ronghly, asking them: Whence came you? They answered: From the land of Chanaan, to buy necessaries of life.

8 And though he knew his brethren, he was not known by them.

9 And remembering the dreams, which formerly he had dreamed, he said to them: * you are spies: You are come to view the weaker parts of the land.

10 But they said: It is not so, my lord, but thy servants are come to buy food.

11 We are all the sons of one man: we are come as peaceable men, neither do thy servants go about any evil.

12 And he answered them: It is otherwise: you are come to consider the unfenced parts of this land.

* Chap. XLII. Ver. 9. *You are spies.* This he said by way of examining them, to see what they would answer.

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13 But they said: We thy servants are twelve brethren the sons of one man in the land of Chanaan: the youngest is with our father, the other is not living.

14 He saith, This is it that I said: You are spies.

15 I shall now presently try what you are: by the health of Pharao you shall not depart hence, untill your youngest brother come.

16 Send one of you to fetch him: and you shall be in prison, till what you have said be proved, whether it be true or false: * or else by the health of Pharao you are spies.

17 So he put them in prison three days.

18 And the third day he brought them out of prison, and said: Do as I have said, and you shall live: for I fear God.

19 If you be peaceable men, let one of your brethren be bound in prison: and go ye your ways, and carry the corn that you have bought, unto your houses,

20 And bring your youngest brother to me, that I may find your words to be true, and you may not die. They did as he had said;

21 And they talked one to another: We deserve to suffer these things, because we have sinned against our brother, seeing the anguish of his soul, when he besought us, and we would not hear: therefore is this affliction come upon us.

22 And Ruben, one of them, said: Did not I say to you: Do not sin against the boy: and you would not hear me? Behold his blood is required.

23 And they knew not that Joseph understood: because he spoke to them by an interpreter.

24 And he turned himself away a little while, and wept: and returning he spoke to them.

25 And taking Simeon, and binding him in their presence, he commanded his servants to fill their sacks with wheat, and to put every man's money again in their sacks, and to give them besides provisions for the way: and they did so.

26 But they having loaded their asses with the corn, went their way.

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* Ver. 16. *Or else by the health of Pharao you are spies.* That is, if these things you say be proved false, you are *to be held for spies* for your lying, and shall be treated as such. Joseph dealt in this manner with his brethren, to bring them by the means of affliction to a sense of their former sin, and a sincere repentance for it.

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27 And one of them opening his sack, to give his beast provender in the inn, saw the money in the sack's mouth,

28 And said to his brethren: My money is given me again, behold it is in the sack. And they were astonished, and troubled, and said to one another: What is this that God hath done unto us?

29 And they came to Jacob their father in the land of Chanaan, and they told him all things that had befallen them, saying:

30 The lord of the land spoke roughly to us, and took us to be spies of the country,

31 And we answered him: We are peaceable men, and we mean no plot.

32 We are twelve brethren born of one father: one is not living, the youngest is with our father in the land of Chanaan.

33 And he said to us: Hereby shall I know that you are peaceable men: Leave one of your brethren with me, and take ye necessary provision for your houses, and go your ways,

34 And bring your youngest brother to me, that I may know you are not spies: and you may receive this man again, that is kept in prison: and afterwards may have leave to buy what you will.

35 When they had told this, they poured out their corn, and every man found his money tied in the mouth of his sack: and all being astonished together,

36 Their father Jacob said: You have made me to be without children: Joseph is not living, Simeon is kept in bonds, and Benjamin you will take away: all these evils are fallen upon me.

37 And Ruben answered him: Kill my two sons, if I bring him not again to thee: deliver him into my hand, and I will restore him to thee.

38 But he said: My son shall not go down with you: his brother is dead, and he is left alone: if any mischief befal him in the land to which you go, you will bring down my gray hairs with sorrow * to hell.

CHAP. XLIII.

The sons of Jacob go again into Egypt with Benjamin. They are entertained by Joseph.

IN the mean time the famine was heavy upon all the land.

2 And when they had eaten up all the corn, which they

* Ver. 38. *To hell* That is, to that place where the souls then remained, as above, chap. xxxvii. ver. 35.

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had brought out of Egypt, Jacob said to his sons: Go again, and buy us a little food.

3 Juda answered: The man declared unto us with the attestation of an oath, saying: You shall not see my face, unless you bring your youngest brother with you.

4 If therefore thou wilt send him with us, we will set out together, and will buy necessaries for thee.

5 But if thou wilt not, we will not go: for the man, as we have often said, declared unto us, saying: you shall not see my face without your youngest brother.

6 Israel said to them: You have done this for my misery, in that you told him you had also another brother.

7 But they answered: The man asked us in order concerning our kindred: if our father lived: if we had a brother: and we answered him regularly, according to what he demanded: could we know that he would say: Bring hither your brother with you?

8 And Juda said to his father: Send the boy with me, that we may set forward, and may live; lest both we and our children perish.

9 I take the boy upon me: require him at my hand, unless I bring him again, and restore him to thee, I will be guilty of sin against thee for ever.

10 If delay had not been made, we had been here again the second time.

11 Then Israel said to them: If it must needs be so, do what you will: take of the best fruits of the land in your vessels, and carry down presents to the man, a little * balm, and honey, and storax, myrrh, turpentine, and almonds.

12 And take with you double money, and carry back what you found in your sacks, lest perhaps it was done by mistake;

13 And take also your brother, and go to the man.

14 And may my almighty God make him favourable to you; and send back with you your brother, whom he keepeth, and this Benjamin: and as for me I shall be desolate without children.

15 So the men took the presents, and double money, and Benjamin; and went down into Egypt, and stood before Joseph.

16 And when he had seen them, and Benjamin with them, he commanded the steward of his house, saying; Bring in the men into the

* Chap. XLIII. Ver. 11. *Balm.* Literally *rosin, resine*, but here by that name is meant *balm*.

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houſe, and kill victims, and prepare a feaſt: becauſe they ſhall eat with me at noon.

17 He did as he was commanded, and brought the men into the houſe.

18 And they being much afraid, ſaid there one to another: Becauſe of the money, which we carried back the firſt time in our ſacks we are brought in: that he may bring upon us a falſe accuſation, and by violence make ſlaves of us, and our aſſes.

19 Wherefore going up to the ſteward of the houſe, at the door,

20 They ſaid: Sir we deſire thee to hear us. We came down once before to buy food:

21 And when we had bought, and were come to the inn, we opened our ſacks, and found our money in the mouths of the ſacks: which we have now brought again in the ſame weight.

22 And we have brought other money beſides, to buy what we want: we cannot tell who put it in our bags.

23 But he anſwered: Peace be with you, fear not: your God, and the God of your father, hath given you treaſure in your ſacks. For the money, which you gave me, I have for good. And he brought Simeon out to them.

24 And having brought them into the houſe, he fetched water, and they waſhed their feet, and he gave provender to their aſſes.

25 But they made ready the preſents, againſt Joſeph came at noon: for they had heard that they ſhould eat bread there.

26 Then Joſeph came in to his houſe, and they offered him the preſents holding them in their hands, and they bowed down with their face to the ground.

27 But he courteouſly ſaluting them again, aſked them, ſaying: Is the old man your father in health, of whom you told me? Is he yet living?

28 And they anſwered: Thy ſervant our father is in health, he is yet living. And bowing themſelves, they made obeiſance to him.

29 And Joſeph lifting up his eyes, ſaw Benjamin his brother by the ſame mother, and ſaid: Is this your young brother, of whom you told me? And he ſaid: God be gracious to thee, my ſon.

30 And he made haſte, becauſe his heart was moved upon his brother, and tears guſhed out: and going into his chamber, he wept.

31 And when he had waſhed his face, coming out again, he refrained himſelf, and ſaid: Set bread on the table.

32 And when it was ſet on, for Joſeph a part, and for his

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brethren a part, for the Egyptians also that ate with him, a part (for it is unlawful for the Egyptians to eat with the Hebrews, and they think such a feast prophane.)

33 They sat before him, the first-born according to his birth-right, and the youngest according to his age. And they wondered very much,

24 Taking the messes which they received of him: and the greater mess came to Benjamin, so that it exceeded by five parts. And they drank, and were merry with him.

CHAP. XLIV.

Joseph's contrivance to stop his brethren. The humble supplication of Juda.

AND Joseph commanded the steward of his house, saying: Fill their sacks with corn, as much as they can hold: and put the money of every one in the top of his sack.

2 And in the mouth of the younger's sack put my silver cup, and the price which he gave for the wheat. And it was so done.

3 And when the morning arose, they were sent away with their asses.

4 And when they were now departed out of the city, and had gone forward a little way, Joseph sending for the steward of his house, said: Arise and pursue after the men; and when thou hast overtaken them say to them: Why have you returned evil for good?

5 The cup which you have stolen, is that in which my lord drinketh, and in which he is wont * to divine; you have done a very evil thing.

6 He did as he had commanded him. And having overtaken them, he spoke to them the same words.

7 And they answered: Why doth our lord speak so, as though thy servants had committed so heinous a fact?

8 The money, that we found in the top of our sacks, we brought back to thee from the land of Chanaan: how then should it be that we should steal out of thy lord's house, gold or silver?

9 With whomsoever of thy servants shall be found that which thou seekest, let him die, and we shall be the bondmen of my lord.

10 And he said to them: Let it be according to your sentence: with whomsoever it shall be found, let him be my servant, and you shall be blameless.

11 Then they speedily took down their sacks to the

* Chap. XLIV. ver. 5. *To divine.* This was spoken by Joseph to his steward in jest, alluding to the notion of the people, who took him to be a diviner.

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ground, and every man opened his sack.

12 Which when he had searched, beginning at the eldest and ending at the youngest, he found the cup in Benjamin's sack.

13 Then they rent their garments, and loading their asses again, returned into the town.

14 And Juda at the head of his brethren went in to Joseph (for he was not yet gone out of the place) and they all together fell down before him on the ground.

15 And he said to them: Why would you do so? know you not that there is no one like me in the * science of divining?

16 And Juda said to him: What shall we answer my lord? or what shall we say or be able justly to alledge? God hath found out the iniquity of thy servants: behold we are all bondmen to my lord, both we, and he, with whom the cup was found.

17 Joseph answered: God forbid that I should do so; he that stole the cup, he shall be my bondman; and go you away free to your father.

18 Then Juda coming nearer, said boldly: I beseech thee, my lord, let thy servant speak a word in thy ears, and be not angry with thy servant; for after Pharao thou art,

19 My lord. Thou didst ask thy servants the first time: Have you a father or a brother?

20 And we answered thee, my lord: We have a father, an old man, and a young boy, that was born in his old age: whose brother by the mother is dead: and he alone is left of his mother, and his father loveth him tenderly.

21 And thou saidst to thy servants: Bring him hither to me, and I will set my eyes on him.

22 We suggested to my lord: The boy cannot leave his father: for if he leave him, he will die.

23 And thou saidst to thy servants: Except your youngest brother come with you, you shall see my face no more.

24 Therefore when we were gone up to thy servant our father, we told him all that my lord had said.

25 And our father said: Go again, and buy us a little wheat.

26 And we said to him: We cannot go: if our young-

* Ver. 15. *The science of divining.* He speaks of himself according to what he was esteemed in that kingdom. And indeed he being truly a prophet, knew more without comparison than any of the Egyptian sorcerers.

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eſt brother go down with us, we will ſet out together: otherwiſe, without him we dare not ſee the man's face.

27 Whereunto he anſwered: You know that my wife bore me two.

28 One went out, and you ſaid: A beaſt devoured him: and hitherto he appeareth not.

29 If you take this alſo, and any thing befal him in the way, you will bring down my grey hairs with ſorrow unto hell.

30 Therefore if I ſhall go to thy ſervant our father, and the boy be wanting (whereas his life dependeth upon the life of him)

31 And he ſhall ſee that he is not with us, he will die, and thy ſervants ſhall bring down * his gray hairs with ſorrow unto hell.

32 Let me be thy proper ſervant, who took him into my truſt, and promiſed, ſaying: If I bring him not again, I will be guilty of ſin againſt my father for ever.

33 Therefore I thy ſervant will ſtay, inſtead of the boy, in the ſervice of my lord, and let the boy go up with his brethren.

34 For I cannot return to my father without the boy, leſt I be a witneſs of the calamity that will oppreſs my father.

CHAP. XLV.

Joſeph maketh himſelf known to his brethren: and ſendeth for his father.

JOSEPH could no longer refrain himſelf before many that ſtood by: whereupon he commanded that all ſhould go out, and no ſtranger be preſent at their knowing one another.

2 And he lifted up his voice with weeping, which the Egyptians, and all the houſe of Pharao heard.

3 And he ſaid to his brethren: I am Joſeph: Is my father yet living? His brethren could not anſwer him, being ſtruck with exceeding great fear.

4 And he ſaid mildly to them: Come nearer to me. And when they were come near him, he ſaid: I am Joſeph, your brother, whom you ſold into Egypt.

5 Be not afraid, and let it not ſeem to you a hard caſe that you ſold me into theſe

* Ver. 31. *His gray hairs.* That is, his perſon, now far advanced in years. *With ſorrow unto hell:* the Hebrew word for *hell* is here *Sheol*, the Greek *Hades*: it is not taken for the *hell* of the damned; but for that place of ſouls below where the ſervants of God were kept before the coming of Chriſt. Which place, both in the ſcripture and in the creed, is named *hell.*

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countries: for God sent me before you into Egypt for your preservation.

6 For it is two years since the famine began to be upon the land, and five years more remain, wherein there can be neither plowing nor reaping.

7 And God sent me before, that you may be preserved upon the earth, and may have food to live.

8 Not by your counsel was I sent hither, but by the will of God: who hath made me as it were a father to Pharao, and lord of his whole house, and governor in all the land of Egypt.

9 Make haste and go ye up to my father, and say to him: Thus saith thy son Joseph: God hath made me lord of the whole land of Egypt: come down to me, linger not.

10 And thou shalt dwell in the land of Gessen: and thou shalt be near me, thou and thy sons, and thy sons sons, thy sheep, and thy herds, and all things that thou hast.

11 And there I will feed thee (for there are yet five years of famine remaining) lest both thou perish, and thy house, and all things that thou hast.

12 Behold, your eyes, and the eyes of my brother Benjamin see, that it is my mouth that speaketh to you.

13 You shall tell my father of all my glory, and all things that you have seen in Egypt: make haste and bring him to me.

14 And falling upon the neck of his brother Benjamin, he embraced him and wept: and Benjamin in like manner wept also on his neck.

15 And Joseph kissed all his brethren, and wept upon every one of them: after which they were emboldened to speak to him.

16 And it was heard, and the fame was spread abroad in the king's court: The brethren of Joseph are come: and Pharao with all his family was glad.

17 And he spoke to Joseph that he should give orders to his brethren, saying: Load your beasts *and* go into the land of Chanaan,

18 And bring away from thence your father and kindred, and come to me: and I will give you all the good things of Egypt, that you may eat the marrow of the land.

19 Give also orders that they take waggons out of the land of Egypt, for the carriage of their children and their wives, and say: Take up your father, and make haste to come with all speed.

20 And leave nothing of your household-stuff: for all the riches of Egypt shall be yours.

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21 And the ſons of Iſrael did as they were bid. And Joſeph gave them waggons according to Pharao's commandment: and proviſions for the way.

22 He ordered alſo to be brought out for every one of them two robes: but to Benjamin he gave three hundred pieces of ſilver with five robes of the beſt:

23 Sending to his father as much money and raiment, adding beſides ten he-aſſes to carry of all the riches of Egypt, and as many ſhe-aſſes, carrying wheat and bread for the journey.

24 So he ſent away his brethren, and at their departing, ſaid to them: Be not angry in the way.

25 And they went up out of Egypt, and came into the land of Chanaan to their father Jacob.

26 And they told him, ſaying; Joſeph thy ſon is living: and he is ruler in all the land of Egypt. Which when Jacob heard, he awaked as it were out of a deed ſleep, yet did not believe them.

27 They on the other ſide told the whole order of the thing. And when he ſaw the waggons and all that he had ſent, his ſpirit revived,

28 And he ſaid: It is enough for me, if Joſeph my ſon be yet living: I will go and ſee him before I die.

CHAP. XLVI.

Iſrael warranted by a viſion from God, goeth down into Egypt with all his family.

AND Iſrael taking his journey, with all that he had, came to * the well of the oath, and killing victims there to the God of his father Iſaac,

2 He heard him by a viſion in the night calling him, and ſaying to him: Jacob, Jacob. And he anſwered him: Lo, here I am.

3 God ſaid to him: I am the moſt mighty God of thy father: fear not, go down into Egypt, for I will make a great nation of thee there.

4 I will go down with thee thither, and will bring thee back again from thence: Joſeph alſo ſhall put his hands upon thy eyes.

5 And Jacob roſe up from the well of the oath: and his ſons took him up, with their children and wives in the waggons, which Pharao had ſent to carry the old man,

6 And all that he had in the land of Chanaan: and he came into Egypt with all his ſeed,

7 His ſons, and grandſons,

* Chap. XLVI. Ver. 1. *The well of the oath.* Berſabee.

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daughters, and all his offspring together.

8 And these are the names of the children of Israel, that entered into Egypt, he and his children. His first-born Ruben.

9 The sons of Ruben: Henoch and Phallu and Hesron and Charmi.

10 The sons of Simeon: Jamuel and Jamin and Ahod, and Jachin and Sohar, and Saul the son of a woman of Chanaan.

11 The sons of Levi: Gerson and Caath and Merari.

12 The sons of Juda: Her and Onan and Sela and Phares and Zara. And Her and Onan died in the land of Chanaan. And sons were born to Phares: Hesron and Hamul.

13 The sons of Issachar: Thola and Phua and Job and Semron.

14 The sons of Zabulon: Sared and Elon and Jahelel.

15 These are the sons of Lia, whom she bore in Mesopotamia of Syria with Dina his daughter. All the souls of her sons and daughters, thirty-three.

16 The sons of Gad: Sephion and Haggi and Suni and Esebon and Heri and Arodi and Areli.

17 The sons of Aser: Jamne and Jesua and Jessuri and Beria, and Sara their sister. The sons of Beria: Heber and Melchiel.

18 These are the sons of Zelpha, whom Laban gave to Lia his daughter. And these she bore to Jacob sixteen souls.

19 The sons of Rachel Jacob's wife: Joseph and Benjamin.

20 And sons were born to Joseph, in the land of Egypt, whom Aseneth, the daughter of Putiphare priest of Heliopolis, bore him: Manasses and Ephraim.

21 The sons of Benjamin: Bela and Bechor and Asbel and Gera and Naaman and Echi and Ros and Mophim and Ophim and Ared.

22 These are the sons of Rachel, whom she bore to Jacob: all the souls, fourteen.

23 The sons of Dan: Husim.

24 The sons of Nepthali: Jaziel and Guni and Jeser and Sallem.

25 These are the sons of Bala, whom Laban gave to Rachel his daughter: and these she bore to Jacob: all the souls, seven.

26 All the souls, that went with Jacob into Egypt, and that came out of his thigh, besides his sons wives, sixty-six.

27 And the sons of Joseph, that were born to him in the land of Egypt, two souls. All the souls of the house of Jacob, that entered in Egypt, were seventy.

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28 And he sent Juda before him to Joseph, to tell him, and that he should meet him in Gessen.

29 And when he was come thither, Joseph made ready his chariot, and went up to meet his father, in the same place: and seeing him, he fell upon his neck, and embracing him, wept.

30 And the father said to Joseph: Now shall I die with joy, because I have seen thy face, and leave thee alive.

31 And Joseph said to his brethren, and to all his father's house: I will go up, and will tell Pharao, and will say to him: My brethren, and my father's house, that were in the land of Chanaan, are come to me:

32 And the men are shepherds, and their occupation is to feed cattle: their flocks, and herds, and all they have, they have brought with them

33 And when he shall call you, and shall say: What is your occupation?

34 You shall answer: We thy servants are shepherds, from our infancy until now, both we and our fathers. And this you shall say, that you may dwell in the land of Gessen, because the Egyptians have all shepherds in abomination.

CHAP. XLVII.

Jacob and his sons are presented before Pharao: he giveth them the land of Gessen. The famine forceth the Egyptians to sell their possessions to the king.

THEN Joseph went in and told Pharao, saying: My father and brethren, their sheep and their herds, and all that they possess, are come out of the land of Chanaan: and behold they stay in the land of Gessen.

2 Five men also * the last of his brethren, he presented before the king:

5 And he asked them: What is your occupation? They answered: We thy servants are shepherds, both we, and our fathers.

4 We are come to sojourn in thy land, because there is no grass for the flocks of thy servants, the famine being very grievous in the land of Chanaan: and we pray thee to give orders that we thy servants may be in the land of Gessen.

5 The king therefore said

* Chap. XLVII. Ver. 2. *The last. Extremos.* Some interpret this word of the *chiefest* and *most sightly*: but Joseph seems rather to have chosen out such as had the meanest appearance, that Pharao might not think of employing them at court, with danger of their morals and religion.

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to Joseph: Thy father and thy brethren are come to thee.

6 The land of Egypt is before thee: make them dwell in the best place, and give them the land of Gessen. And if thou knowest that there are industrious men among them, make them rulers over my cattle.

7 After this Joseph brought in his father to the king, and presented him before him: and he blessed him,

8 And being asked by him: How many are the days of the years of thy life?

9 He answered: The days of my pilgrimage are a hundred and thirty years, few, and evil, and they are not come up to the days of the pilgrimage of my fathers.

10 And blessing the king, he went out.

11 But Joseph gave a possession to his father and his brethren in Egypt, in the best place of the land, in Ramesses, as Pharao had commanded.

12 And he nourished them, and all his father's house, allowing food to every one.

15 For in the whole world there was want of bread, and a famine had oppressed the land, more especially of Egypt and Chanaan.

14 Out of which he gathered up all the money for the corn which they bought and brought it in to the king's treasure.

15 And when the buyers wanted money, all Egypt came to Joseph, saying: Give us bread: why should we die in thy presence, having now no money?

16 And he answered them: Bring me your cattle, and for them I will give you food, if you have no money.

17 And when they had brought them, he gave them food in exchange for their horses, and sheep, and oxen, and asses: and he maintained them that year for the exchange of their cattle.

18 And they came the second year, and said to him: We will not hide from our lord, how that our money is spent, and our cattle also are gone: neither art thou ignorant, that we have nothing now left but our bodies and our lands.

19 Why therefore shall we die before thy eyes? we will be thine, both we and our lands: buy us to be the king's servants, and give us seed, lest for want of tillers the land be turned into a wilderness.

20 So Joseph bought all the land of Egypt, every man selling his possessions, because of the greatness of the famine. And he brought it into Pharao's hands,

21 And all its people from

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one end of the borders of Egypt, even to the other end thereof,

22 Except the land of the priests, which had been given them by the king: to whom also a certain allowance of food was given out of the public stores, and therefore they were not forced to sell their possessions.

23 Then Joseph said to the people: Behold, as you see, both you and your lands belong to Pharao; take seed, and sow the fields,

24 That you may have corn. The fifth part you shall give to the king: the other four you shall have for seed, and for food for your families and children.

25 And they answered: Our life is in thy hand, only let my lord look favourably upon us, and we will gladly serve the king.

26 From that time unto this day, in the whole land of Egypt, the fifth part is paid to the kings, and it is become as a law, except the land of the priests, which was free from this covenant.

27 So Israel dwelt in Egypt, that is, in the land of Gessen, and possessed it: and grew, and was multiplied exceedingly.

28 And he lived in it seventeen years: and all the days of his life came to a hundred and forty seven years.

29 And when he saw that the day of his death drew nigh, he called his son Joseph, and said to him: If I have found favour in thy sight, put thy hand under my thigh: and thou shalt shew me this kindness and truth, not to bury me in Egypt:

30 But I will sleep with my fathers; and thou shalt take me away out of this land, and bury me in the burying place of my ancestors. And Joseph answered him: I will do what thou hast commanded.

31 And he said: Swear then to me. And as he was swearing, Israel adored God, turning § to the bed's head.

§ Ver. 31. *To the bed's head.* St. Paul, *Heb.* xi. 21. following the Greek translation of the Septuagint, reads *adored the top of his rod.* Where note, that the same word in the Hebrew, according to the different pointing of it, signifies both a *bed* and a *rod.* And to verify both these sentences, we must understand that Jacob, leaning on Joseph's rod, adored, turning towards the head of his bed: which adoration, inasmuch as it was referred to God, was an absolute, and sovereign worship: but inasmuch as it was referred to the rod of Joseph, as a figure of the sceptre, that is, of the royal dignity of Christ, was only an inferior and relative honour.

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CHAP. XLVIII.

Joseph visiteth his father in his sickness, who adopteth his two sons Manasses and Ephraim, and blesseth them, preferring the younger before the elder.

AFTER these things, it was told Joseph that his father was sick: and he set out to go to him, taking his two sons Manasses and Ephraim.

2 And it was told the old man: Behold thy son Joseph cometh to thee. And being strengthened, he sat on his bed.

3 And when Joseph was come in to him, he said: God almighty appeared to me at Luza, which is in the land of Chanaan: and he blessed me,

4 And said: I will cause thee to increase and multiply, and I will make of thee a multitude of people: and I will give this land to thee, and to thy seed after thee for an everlasting possession.

5 So thy two sons who were born to thee in the land of Egypt before I came hither to thee, shall be mine: Ephraim and Manasses, shall be reputed to me as Ruben and Simeon.

6 But the rest whom thou shalt have after them, shall be thine, and shall be called by the name of their brethren in their possessions.

7 For when I came out of Mesopotamia, Rachel died from me in the land of Chanaan in the very journey, and it was spring time: and I was going to Ephrata, and I buried her near the way of Ephrata, which by another name is called Bethlehem.

8 Then seeing his sons he said to him: Who are these?

9 He answered: They are my sons, whom God hath given me in this place. And he said: Bring them to me, that I may bless them.

10 For Israel's eyes were dim by reason of his great age, and he could not see clearly. And when they were brought to him, he kissed and embraced them,

11 And said to his son: I am not deprived of seeing thee: moreover God hath shewed me thy seed.

12 And when Joseph had taken them from his father's lap, he bowed down with his face to the ground.

13 And he set Ephraim on his right hand, that is, towards the left hand of Israel: but Manasses on his left hand, to wit, towards his father's right hand, and brought them near to him.

14 But he stretching forth his right hand, put it upon the head of Ephraim the younger brother: and the left upon the head of Manasses, who was the elder, changing his hands.

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15 And Jacob bleſſed the ſons of Joſeph, and ſaid: God, in whoſe ſight my fathers Abraham and Iſaac walked, God that feedeth me from my youth until this day:

16 The angel that delivereth me from all evils, bleſs theſe boys, and let my name be called upon them, and the names of my fathers Abraham and Iſaac, and may they grow into a multitude upon the earth.

17 And Joſeph ſeeing that his father had put his right hand upon the head of Ephraim, was much diſpleaſed: and taking his father's hand he tried to lift it from Ephraim's head, and to remove it to the head of Manaſſes.

18 And he ſaid to his father: it ſhould not be ſo, my father: for this is the firſt-born, put thy right hand upon his head.

19 But he refuſing, ſaid: I know, my ſon, I know: and this alſo ſhall become a people and ſhall be multiplied: but his younger brother ſhall be greater than he: and his ſeed ſhall grow into nations.

20 And he bleſſed them at that time, ſaying: In thee ſhall Iſrael be bleſſed, and it ſhall be ſaid: God do to thee as to Ephraim, and as to Manaſſes. And he ſet Ephraim before Manaſſes.

21 And he ſaid to Joſeph his ſon: Behold I die, and God will be with you, and will bring you back into the land of your fathers.

22 I give thee a portion above thy brethren, which I took out of the hand of the Amorrhite with my ſword and bow.

CHAP. XLIX.

Jacob's prophetical bleſſings of his twelve ſons; his death.

AND Jacob called his ſons, and ſaid to them: Gather yourſelves together, that I may tell you the things that ſhall befal you in the laſt days.

2 Gather yourſelves together, and hear, O ye ſons of Jacob, hearken to Iſrael your father:

3 Ruben my firſt-born, thou art * my ſtrength, and the beginning of my ſor-

* Chap. XLIX. ver. 3. *My ſtrength, &c.* He calls him his *ſtrength*, as being born whilſt his father was in his full ſtrength and vigour; he calls him *the beginning of his ſorrow*, becauſe *cares* and *ſorrows* uſually come on with the birth of children. *Excelling in gifts, &c.* becauſe the firſt-born had a title to a *double portion*, and to have the command over his brethren, which Ruben forfeited by his ſin; being *poured out as water*, that is, ſpilt and loſt.

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row, excelling in gifts, greater in command.

4 Thou art poured out as water, * grow thou not; becauſe thou wenteſt up to thy father's bed, and didſt defile his couch.

5 Simeon and Levi, brethren: veſſels of iniquity, waging war.

6 Let not my ſoul go into their counſel, nor my glory be in their aſſembly: becauſe in their fury they † ſlew a man, and in their ſelf-will they undermined a wall.

7 Curſed be their fury, becauſe it was ſtubborn; and their wrath, becauſe it was cruel: I will divide them in Jacob, and will ſcatter them in Iſrael.

8 Juda, thee ſhall thy brethren praiſe; thy hand ſhall be on the necks of thy enemies, the ſons of thy fathers ſhall bow down to thee.

9 Juda *is* a ‡ lion's whelp: to the prey my ſon thou art gone up: reſting thou haſt couched as a lion, and as a lioneſs, who ſhall rouſe him?

10 The ſcepter ſhall not BE TAKEN away from Juda, nor a ruler from his thigh, till he come that is to be ſent, and he ſhall be the expectation of nations.

11 Tying his foal to the vineyard, and his aſs, O my ſon, to the vine. He ſhall waſh his robe in wine, and his garment in the blood of the grape.

12 His eyes are more

* Ver. 4. *Grow thou not.* This was not meant by way of a curſe or imprecation, but by way of a prophecy, foretelling that the tribe of Ruben ſhould not inherit the pre-eminences uſually annexed to the firſt birth-right, viz. the double portion, the being prince or lord over the other brethren, and the prieſthood: of which the double portion was given to Joſeph, the princely office to Juda, and the prieſthood to Levi.

† Ver. 6. *Slew a man*, viz. Sichem the ſon of Hemor with all his people, Gen. xxxiv. myſtically and prophetically it alludes to Chriſt, whom their poſterity, viz. the prieſt and the ſcribes, put to death.

‡ Ver. 9. *A lion's whelp, &c.* This bleſſing of Juda foretelleth the ſtrength of his tribe, the fertility of his inheritance; and principally, that the ſceptre and legiſlative power ſhould not be utterly taken away from his race till about the time of the coming of Chriſt; as in effect it never was: which is a demonſtration againſt the modern Jews, that the Meſſiah is long ſince come; for the ſceptre has long ſince been utterly taken away from Juda.

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beautiful than wine, and his teeth whiter than milk.

13 Zabulon ſhall dwell on the ſea-ſhore, and in the road of ſhips, reaching as far as Sidon.

14 Iſſachar ſhall be a ſtrong aſs lying down between the borders.

15 He ſaw reſt that it was good: and the land that it was excellent: and he bowed his ſhoulder to carry, and became a ſervant under tribute.

16 * Dan ſhall judge his people like another tribe in Iſrael.

17 Let Dan be a ſnake in the way, a ſerpent in the path, that biteth the horſe's heels that his rider may fall backward.

18 I will look for THY SALVATION, O Lord.

19 § Gad, being girded, ſhall fight before him: and he himſelf ſhall be girded backward.

20 Aſer, his bread ſhall be fat, and he ſhall yield dainties to kings.

21 Nepthali, a hart let looſe, and giving words of beauty.

22 Joſeph is a growing ſon, a growing ſon and comely to behold: the daughters † run to and fro upon the wall.

23 But they that held darts provoked him, and quarrelled with him, and envied him.

24 ‡ His bow reſted upon the ſtrong, and the bands

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* Ver. 16. *Dan ſhall judge, &c.* This was verified in Samſon, who was of the tribe of Dan, and began to deliver Iſrael, *Judges* xiii. 5. But as this deliverance was but temporal and very imperfect; the holy patriarch (v. 18.) aſpires after another kind of a deliverer, ſaying: *I will look for thy ſalvation, O Lord.*

§ Ver. 19. *Gad being girded, &c.* It ſeems to allude to the tribe of Gad; when, after they had received for their lot the land of Galaad, they marched in arms before the reſt of the Iſraelties, to the conqueſt of the land of Chanaan: from whence they afterwards returned loaded with ſpoils. See *Joſue* i. and xxii.

† Ver. 22. *Run to and fro, &c.* To behold his beauty: whilſt his envious brethren turned their darts againſt him, &c.

‡ Ver. 24. *His bow reſted upon the ſtrong, &c.* That is, upon God, who was his ſtrength: who alſo *looſed his bands*, and brought him out of priſon to be the *paſtor*, that is, the feeder and ruler of Egypt, and the *ſtone*, that is, the rock and ſupport of Iſrael.

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of his arms and hands were looſed, by the hands of the mighty one of Jacob: thence he came forth a paſtor, the ſtone of Iſrael.

25 The God of thy father ſhall be thy helper, and the Almighty ſhall bleſs thee with the bleſſings of heaven above, with the bleſſings of the deep that lieth beneath, with the bleſſings of the breaſts and of the womb.

26 * The bleſſings of thy father are ſtrengthened with the bleſſings of his fathers: until † the deſire of the everlaſting hills ſhould come; may they be upon the head of Joſeph, and upon the crown of ‡ the Nazarite among his brethren.

27 Benjamin a ravenous wolf, in the morning ſhall eat the prey, and in the evening ſhall divide the ſpoil.

28 All theſe are the twelve tribes of Iſrael: theſe things their father ſpoke to them, and he bleſſed every one with their proper bleſſings.

29 And he charged them, ſaying: I am now going § to be gathered to my people: bury me with my fathers in the double cave which is in the field of Ephron the Hethite,

30 Over-againſt Mambre in the land of Chanaan, which Abraham bought together with the field, of Ephron the Hethite, for a poſſeſſion to bury in.

31 There they buried him, and Sara his wife: there was Iſaac buried with Rebecca his wife: there alſo Lia doth lie buried.

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* Ver. 26. *The bleſſings of thy father, &c.* That is, thy father's bleſſings are made more prevalent and effectual in thy regard, by the additional ſtrength they receive from his inheriting the bleſſings of his progenitors Abraham and Iſaac.

† *Ibid. The deſire of the everlaſting hills, &c.* Theſe bleſſings all looked forward towards Chriſt, called *the deſire of the everlaſting hills*, as being longed for, as it were, by the whole creation. Myſtically the patriarchs and prophets are called *the everlaſting hills*, by reaſon of the eminence of their wiſdom and holineſs.

‡ *Ibid. The Nazarite.* This word ſignifies one *ſeparated*: and agrees to Joſeph, as being ſeparated from, and more eminent, than his brethren. As the ancient *Nazarites* were ſo called from their being ſet aſide for God, and vowed to him.

§ Ver. 29. *To be gathered unto my people.* That is, I am going to die, and ſo to follow my anceſtors, that are gone before me, and to join their company in another world.

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32 And when he had ended the commandments, wherewith he instructed his sons, he drew up his feet upon the bed, and died: and he was gathered to his people.

CHAP. L.

The mourning for Jacob; and his interment. Joseph's kindness towards his brethren. His death.

AND when Joseph saw this, he fell upon his father's face, weeping and kissing him.

2 And he commanded his servants the physicians, to embalm his father.

3 And while they were fulfilling his commands, there passed forty days: for this was the manner with bodies that were embalmed, and Egypt mourned for him seventy days.

4 And the time of the mourning being expired, Joseph spoke to the family of Pharao: If I have found favour in your sight, speak in the ears of Pharao:

5 For my father made me swear to him, saying: Behold I die: thou shalt bury me in my sepulchre which I have digged for myself in the land of Chanaan, so I will go up and bury my father, and return.

6 And Pharao said to him: Go up and bury thy father according as he made thee swear.

7 So he went up, and there went with him all the ancients of Pharao's house, and all the elders of the land of Egypt.

8 And the house of Joseph with his brethren, except their children, and their flocks and herds, which they left in the land of Gessen.

9 He had also in his train chariots and horsemen: and it was a great company.

10 And they came to the threshing floor of Arad, which is situated beyond the Jordan: where, celebrating the exequies with a great and vehement lamentation, they spent full seven days.

11 And when the inhabitants of Chanaan saw this, they said: This is a great mourning to the Egyptians. And therefore the name of that place was called, The mourning of Egypt.

12 So the sons of Jacob did as he had commanded them:

13 And carrying him into the land of Chanaan, they buried him in the double cave, which Abraham had bought together with the field for a possession of a burying place, of Ephron the Hethite over against Mambre.

14 And Joseph returned into Egypt with his brethren, and all that were in his com-

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pany, after he had buried his father.

15 Now he being dead, his brethren were afraid, and talked one with another: Leſt perhaps he ſhould remember the wrong he ſuffered, and requite us all the evil that we did to him,

16 And they ſent a meſſage to him, ſaying: Thy father commanded us before he died,

17 That we ſhould ſay thus much to thee from him: I beſeech thee to forget the wickedneſs of thy brethren, and the ſin and malice they practiſed againſt thee: we alſo pray thee, to forgive the ſervants of the God of thy father this wickedneſs. And when Joſeph heard this, he wept.

18 And his brethren came to him: and worſhipping proſtrate on the ground they ſaid: We are thy ſervants.

19 And he anſwered them: Fear not: can we reſiſt the will of God?

20 You thought evil againſt me: but God turned it into good, that he might exalt me, as at preſent you ſee, and might ſave many people.

21 Fear not: I will feed you and your children. And he comforted them, and ſpoke gently and mildly.

22 And he dwelt in Egypt, with all his fathers houſe: and lived a hundred and ten years. And he ſaw the children of Ephraim to the third generation. The children alſo of Machir the ſon of Manaſſes were born on Joſeph's knees.

23 After which he told his brethren: God will viſit you after my death, and will make you go up out of this land, to the land which he ſwore to Abrahrm, Iſaac and Jacob.

24 And he made them ſwear to him, ſaying: God will viſit you, carry my bones with you out of this place:

25 And he died, being a hundred and ten years old. And being embalmed he was laid in a coffin in Egypt.

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THE BOOK OF EXODUS. *

CHAP. I.

The Iſraelites are multiplied in Egypt. They are oppreſſed by a new King, who commandeth all their male children to be killed.

THESE are the names of the children of Iſrael, that went into Egypt with Jacob: they went in every man with his houſehold,

2 Ruben, Simeon, Levi, Juda,

3 Iſſachar, Zabulon, and Benjamin,

4 Dan, and Nephthali, Gad, and Aſer.

5 And all the ſouls that came out of Jacob's thigh, were ſeventy: but Joſeph was in Egypt.

6 After he was dead, and all his brethren, and all that generation,

7 The children of Iſrael increaſed, and ſprung up into multitudes, and growing exceedingly ſtrong, they filled the land.

8 In the mean time there aroſe a new king over Egypt, that knew not Joſeph:

9 And he ſaid to his people: Behold the people of the children of Iſrael are numerous, and ſtronger than we.

10 Come let us wiſely oppreſs them, leſt they multiply: and if any war ſhall riſe againſt us, join with our enemies, and having overcome us, depart out of the land.

11 Therefore he ſet over them maſters of the works, to afflict them with burdens: and they built for Pharao cities of † tabernacles, Phithom, and Rameſſes.

12 But the more they oppreſſed them, the more they were multiplied, and increaſed:

13 And the Egyptians hated the children of Iſrael, and afflicted them, and mocked them:

* *Exodus.* The ſecond book of Moſes is called *Exodus*, from the Greek word Ἔξοδος which ſignifies *going out*: becauſe it contains the hiſtory of the *going out* of the children of Iſrael out of Egypt. The Hebrews, from the words with which it begins, call it *Veelle Semoth. Theſe are the names.*

† Chap. I. Ver. 11. *Of tabernacles*, or of ſtorehouſes.

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14 And they made their life bitter with hard works in clay, and brick, and with all manner of service, wherewith they were overcharged in the works of the earth.

15 And the king of Egypt spoke to the midwives of the Hebrews: of whom one was called Sephora, the other Phua.

16 Commanding them: When you shall do the office of midwives to the Hebrew women, and the time of delivery is come: if it be a man child, kill it: if a woman, keep it alive.

17 But the midwives feared God, and did not do as the king of Egypt had commanded, but saved the men children.

18 And the king called for them, and said: What is it that you meant to do, that you would save the men children?

19 They answered: The Hebrew women are not as the Egyptian women: for they themselves are skilful in the office of a midwife: and they are delivered before we come to them.

20 Therefore God dealt well with the midwives: and the people multiplied and grew exceedingly strong.

21 And * because the midwives feared God, he built them houses.

22 Pharao therefore charged all his people, saying: Whatsoever shall be born of the male sex, ye shall cast into the river: whatsoever of the female, ye shall save alive.

CHAP. II.

Moses is born and exposed on the bank of the river: where he is taken up by the daughter of Pharao, and adopted for her son. He killeth an Egyptian, and fleeth into Madian; where he marrieth a wife.

AFTER this there went a man of the house of Levi; and took a wife of his own kindred.

2 And she conceived, and bore a son: and seeing him a goodly *child*, hid him three months.

3 And when she could hide *him* no longer, she took a basket made of bulrushes, and daubed it with slime and pitch: and put the little babe therein, and laid him in the sedges by the river's brink,

4 His sister standing afar

* Ver. 21. *Because the midwives feared God*, &c. The midwives were rewarded, not for their lye, which was a venial sin; but for their fear of God, and their humanity: But this reward was only temporal, in *building them houses*, that is, in establishing and enriching their families.

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off, and taking notice what would be done.

5 And behold the daughter of Pharao came down to wash herself in the river: and her maids walked by the river's brink. And when she saw the basket in the sedges, she sent one of her maids for it: and when it was brought,

6 She opened it, and seeing within it an infant crying, having compassion on it, she said: This is one of the babes of the Hebrews.

7 And the child's sister said to her: Shall I go, and call to thee a Hebrew woman to nurse the babe?

8 She answered: Go. The maid went and called her mother.

9 And Pharao's daughter said to her: Take this child, and nurse him for me: I will give thee thy wages. The woman took, and nursed the child: and when he was grown up, she delivered him to Pharao's daughter.

10 And she adopted him for a son, and called him * Moses, saying: Because I took him out of the water.

11 In those days, after Moses was grown up, he went out to his brethren, and saw their affliction, and an Egyptian striking one of the Hebrews his brethren.

12 And when he had looked about this way and that way, and saw no one there, † he slew the Egyptian and hid him in the sand.

13 And going out the next day, he saw two Hebrews quarrelling: and he said to him that did the wrong: Why strikest thou thy neighbour?

14 But he answered: Who hath appointed thee prince and judge over us? Wilt thou kill me, as thou didst yesterday kill the Egyptian? Moses feared, and said: How is this come to be known?

15 And Pharao heard of this word, and sought to kill Moses: but he fled from his sight, and abode in the land of ‡ Madian, and he sat down by a well.

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* Chap. II. Ver. 10. *Moses*, or *Moyse*, in the Egyptian tongue, signifies one *taken or saved out of the water.*

† Ver. 12. *He slew the Egyptian.* This he did by a particular inspiration of God; as a prelude to his delivering the people from their oppression and bondage. *He thought*, says St. Stephen, *Acts.* vii. 25. *that his brethren understood that God by his hand would save them.* But such particular and extraordinary examples are not to be imitated.

‡ Ver. 15. *Madian.* A city and country of Arabia, which took its name from Madian the son of Abraham by Cetura, and was peopled by his posterity.

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16 And the prieſt of Madian had ſeven daughters, who came to draw water: and when the troughs were filled, deſired to water their father's flocks.

17 And the ſhepherds came and drove them away: and Moſes aroſe, and defending the maids, watered their ſheep.

13 And when they returned to Raguel * their father, he ſaid to them: Why are ye come ſooner than uſual?

19 They anſwered: A man of Egypt delivered us from the hands of the ſhepherds: and he drew water alſo with us, and gave the ſheep to drink.

20 But he ſaid: Where is he? Why have you let the man go? call him that he may eat bread.

21 And Moſes ſwore that he would dwell with him. And he took Sephora his daughter to wife:

22 And ſhe bore him a ſon, whom he called † Gerſam, ſaying: I have been a ſtranger in a foreign country. And ſhe bore another, whom he called † Eliezer, ſaying: for the God of my father, my helper, hath delivered me out of the hand of Pharao.

23 Now after a long time the king of Egypt died: and the children of Iſrael groaning, cried out becauſe of the works: and their cry went up unto God from the works.

24 And he heard their groaning, and remembered the covenant which he made with Abraham, Iſaac, and Jacob.

25 And the Lord looked upon the children of Iſrael, ‡ and he knew them.

CHAP. III.

God appeareth to Moſes in a buſh, and ſendeth him to deliver Iſrael.

NOW Moſes fed the ſheep of Jethro his father in-law, the prieſt of Madian: and he drove the flock to the inner parts of the deſart, and came to the mountain of God, Horeb.

2 And § the Lord appeared to him in a flame of fire out of the midſt of a buſh: and he ſaw that the buſh was on fire, and was not burnt.

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* Ver. 18. *Raguel.* He had two names, being alſo called *Jethro*, as appears from the firſt verſe of the following chapter.

† Ver 22. *Gerſam*, or *Gerſhom.* This name ſignifies, *a ſtranger there*: as *Eliezer* ſignifies *the help of God.*

‡ Ver 25. *Knew them*; that is, he had reſpect to them, he caſt a merciful eye upon them.

Chap. III. § Ver. 2. *The Lord appeared.* That is, an Angel repreſenting God, and ſpeaking in his name.

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3 And Moſes ſaid: I will go and ſee this great ſight, why the buſh is not burnt.

4 And when the Lord ſaw that he went forward to ſee, he called to him out of the midſt of the buſh, and ſaid: Moſes, Moſes. And he anſwered: Here I am.

5 And he ſaid: Come not nigh hither, put off the ſhoes from thy feet: for the place, whereon thou ſtandeſt, is holy ground.

6 And he ſaid: I am the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob. Moſes hid his face: for he durſt not look at God.

7 And the Lord ſaid to him: I have ſeen the affliction of my people in Egypt, and I have heard their cry becauſe of the rigour of them that are over the works:

8 And knowing their ſorrow, I am come down to deliver them out of the hands of the Egyptians, and to bring them out of that land into a good and ſpacious land, into a land that floweth with milk and honey, to the places of the Chananite, and Hethite, and Amorrhite, and Pherezite, and Hevite, and Jebuſite.

9 For the cry of the children of Iſrael is come unto me: and I have ſeen their affliction, wherewith they are oppreſſed by the Egyptians.

10 But come, and I will ſend thee to Pharao, that thou mayſt bring forth my people, the children of Iſrael, out of Egypt.

11 And Moſes ſaid to God: Who am I that I ſhould go to Pharao, and ſhould bring forth the children of Iſrael out of Egypt?

12 And he ſaid to him: I will be with thee: and this thou ſhalt have for a ſign, that I have ſent thee: When thou ſhalt have brought my people out of Egypt, thou ſhalt offer ſacrifice to God upon this mountain.

13 Moſes ſaid to God: Lo I ſhall go to the children of Iſrael, and ſay to them: The God of your fathers hath ſent me to you. If they ſhall ſay to me: What is his name? What ſhall I ſay to them?

14 God ſaid to Moſes: * I AM WHO AM. He ſaid: Thus ſhalt thou ſay to the children of Iſrael: He WHO IS, hath ſent me to you.

15 And God ſaid again to Moſes: Thus ſhalt thou ſay to the children of Iſrael: THE LORD GOD of your fathers, the God of Abraham, the God of Iſaac, and the

* Ver. 14. *I am who am.* That is, I am *being* itſelf, eternal, ſelf-exiſtent, independent, infinite; without beginning, end or change; and the ſource of all other beings.

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God of Jacob hath sent me to you: this is my name for ever, and this is my memorial unto all generations.

16 Go, and gather together the ancients of Israel, and thou shalt say to them: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to me, saying: Visiting I have visited you: and I have seen all that hath befallen you in Egypt:

17 And I have said the word to bring you forth out of the affliction of Egypt, into the land of the Chananite, and Hethite, and Amorrhite, and Pherezite, and Hevite, and Jebusite, to a land that floweth with milk and honey.

18 And they shall hear thy voice: and thou shalt go in, thou and the ancients of Israel, to the king of Egypt, and thou shalt say to him: The Lord God of the Hebrews hath called us: We will go three days journey into the wilderness, to sacrifice unto the Lord our God.

19 But I know that the king of Egypt will not let you go, but by a mighty hand.

20 For I will stretch forth my hand, and will strike Egypt with all my wonders, which I will do in the midst of them: after these he will let you go.

21 And I will give favour to this people, in the sight of the Egyptians: and when you go forth, you shall not depart empty:

22 But every woman shall ask of her neighbour and of her that is in her house, vessels of silver and of gold, and raiment: and you shall put them on your sons and daughters, and * shall spoil Egypt.

CHAP. IV.

Moses is empowered to confirm his mission with miracles: his brother Aaron is appointed to assist him.

MOSES answered and said: They will not believe me nor hear my voice, but they will say: The Lord hath not appeared to thee.

2 Then he said to him: What is that thou holdest in thy hand? He answered: A rod.

3 And the Lord said: Cast it down upon the ground. He cast it down, and it was turned into a serpent, so that Moses fled from it.

* Ver. 22. *Shall spoil, &c.* That is, you shall strip and take away the goods of the Egyptians. This was not authorising theft or injustice: but was a just disposal made by him, who is the great Lord and master of all things; in order to pay the children of Israel some part of what was due to them from the Egyptians for their labours.

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4 And the Lord said: Put out thy hand, and take it by the tail. He put forth his hand, and took hold of it, and it was turned into a rod.

5 That they may believe, saith he, that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to thee.

6 And the Lord said again: Put thy hand into thy bosom. And when he had put it into *his* bosom, he brought it forth leprous as snow.

7 And he said: Put back thy hand into thy bosom. He put it back, and brought it out again, and it was like the other flesh.

8 If they will not believe thee, saith he, nor hear the voice of the former sign, they will believe the word of the latter sign.

9 But if they will not even believe these two signs, nor hear thy voice: take of the river water, and pour it out upon the dry land, and whatsoever thou drawest out of the river, shall be turned into blood.

10 Moses said: I beseech thee, Lord, I am not eloquent from yesterday and the day before: and since thou hast spoken to thy servant, I have more impediment and slowness of tongue.

11 The Lord said to him: Who made man's mouth? or who made the dumb and the deaf, the seeing and the blind? did not I?

12 Go, therefore, and I will be in thy mouth: and I will teach thee what thou shalt speak.

13 But he said: I beseech thee, Lord, send whom thou wilt send.

14 The Lord being angry at Moses, said: Aaron the Levite is thy brother, I know that he is eloquent: behold he cometh forth to meet thee, and seeing thee shall be glad at heart.

15 Speak to him, and put my words in his mouth: and I will be in thy mouth, and in his mouth, and will shew you what you must do.

16 He shall speak in thy stead to the people, and shall be thy mouth: but thou shalt be to him in those things that pertain to God.

17 And take this rod in thy hand, wherewith thou shalt do the signs.

18 Moses went his way, and returned to Jethro his father-in-law, and said to him: I will go and return to my brethren into Egypt, that I may see if they be yet alive. And Jethro said to him: Go in peace:

19 And the Lord said to Moses in Madian: Go, and return into Egypt: for they are all dead that sought thy life.

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20 Moſes therefore took his wife, and his ſons, and ſet them upon an aſs: and returned into Egypt, carrying the rod of God in his hand.

21 And the Lord ſaid to him as he was returning into Egypt: See that thou do all the wonders before Pharao, which I have put in thy hand: * I ſhall harden his heart, and he will not let the people go.

22 And thou ſhalt ſay to him: Thus ſaith the Lord: Iſrael is my ſon my firſt born.

23 I have ſaid to thee: Let my ſon go, that he may ſerve me, and thou wouldſt not let him go: behold I will kill thy ſon thy firſt born.

24 And when he was in his journey, in the inn, † the Lord met him, and would have killed him.

25 Immediately Sephora took a very ſharp ſtone, and circumciſed the foreſkin of her ſon, and touched his feet, and ſaid: A bloody ſpouſe art thou to me.

26 And he let him go after ſhe had ſaid: A bloody ſpouſe art thou to me, becauſe of the circumciſion.

27 And the Lord ſaid to Aaron: Go into the deſart to meet Moſes. And he went forth to meet him in the mountain of God, and kiſſed him.

28 And Moſes told Aaron all the words of the Lord, by which he had ſent him, and the ſigns that he had commanded.

29 And they came together, and they aſſembled all the ancients of the children of Iſrael.

30 And Aaron ſpoke all the words which the Lord had ſaid to Moſes; and he wrought the ſigns before the people,

31 And the people believed. And they heard that the Lord had viſited the children of Iſrael, and that he had looked upon their affliction: and falling down they adored.

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* Chap. IV. ver. 21. *I ſhall harden, &c.* not by being the efficient cauſe of his ſin, but by withdrawing from him, for his juſt puniſhment, the dew of grace, that might have ſoftened his heart; and ſo ſuffering him to grow harder and harder.

† Ver. 24. *The Lord met him, and would have killed him.* This was an Angel repreſenting the Lord, who treated Moſes in this manner, for having neglected the circumciſion of his younger ſon; which his wife underſtanding, circumciſed her child upon the ſpot, upon which the Angel let Moſes go.

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CHAP. V.

Pharao refuseth to let the people go. They are more oppressed.

AFTER these things, Moses and Aaron went in, and said to Pharao: Thus saith the Lord God of Israel: Let my people go that they may sacrifice to me in the desart.

2 But he answered: Who is the Lord, that I should hear his voice, and let Israel go? I know not the Lord, neither will I let Israel go.

3 And they said: The God of the Hebrews hath called us, to go three days journey into the wilderness, and to sacrifice to the Lord our God: lest a pestilence or the sword fall upon us.

4 The king of Egypt said to them: Why do you Moses and Aaron draw off the people from their works? Get you gone to your burdens.

5 And Pharao said: The people of the land is numerous: you see that the multitude is increased: how much more if you give them rest from their works?

6 Therefore he commanded the same day the overseers of the works and the task-masters of the people, saying:

7 You shall give straw no more to the people to make brick, as before, but let them go and gather straw.

8 And you shall lay upon them the task of bricks, which they did before, neither shall you diminish any thing thereof; for they are idle, and therefore they cry, saying: Let us go and sacrifice to our God.

9 Let them be oppressed with works, and let them fulfil them: that they may not regard lying words.

10 And the overseers of the works, and the task-masters, went out and said to the people: Thus saith Pharao: I allow you no straw:

11 Go, and gather it where you can find it: neither shall any thing of your work be diminished.

12 And the people was scattered through all the land of Egypt to gather straw.

13 And the overseers of the works pressed them, saying: Fulfil your work every day, as before you were wont to do when straw was given you.

14 And they that were over the works of the children of Israel were scourged by Pharao's task-masters, saying: Why have you not made up the task of bricks both yesterday and to-day, as before?

15 And the officers of the children of Israel came, and cried out to Pharao, saying: Why dealest thou so with thy servants?

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16 Straw is not given us, and bricks are required of us as before: behold, we thy servants are beaten with whips, and thy people is unjustly dealt withal.

17 And he said: You are idle, and therefore you say: Let us go and sacrifice to the Lord.

18 Go therefore and work: straw shall not be given you, and you shall deliver the accustomed number of bricks.

19 And the officers of the children of Israel saw that they were in evil case, because it was said to them: There shall not a whit be diminished of the bricks for every day.

20 And they met Moses and Aaron, who stood over-against them as they came out from Pharao:

21 And they said to them: The Lord see and judge, because you have made our savour to stink before Pharao and his servants, and you have given him a sword, to kill us.

22 And Moses returned to the Lord, and said: Lord, why hast thou afflicted this people? wherefore hast thou sent me?

23 For since the time that I went in to Pharao to speak in thy name, he hath afflicted thy people: and thou hast not delivered them.

CHAP. VI.

God reneweth his promise. The genealogies of Ruben, Simeon and Levi, down to Moses and Aaron.

AND the Lord said to Moses: Now, thou shalt see what I will do to Pharao: for, by a mighty hand shall he let them go, and with a strong hand shall he cast them out of his land.

2 And the Lord spoke to Moses, saying: I am the Lord

3 That appeared to Abraham, to Isaac and to Jacob, by the name of God Almighty: and * my name ADONAI I did not shew them.

4 And I made a covenant with them, to give them the land of Chanaan, the land of their pilgrimage wherein they were strangers.

5 I have heard the groan-

* Chap. VI. ver. 3. *My name Adonai.* This name which is here in the Hebrew text, is that most proper name of God, which signifieth his *eternal self-existent being.* Exod. iii, 14; which the Jews out of reverence never pronounce; but instead of it, wherever it occurs in the bible, they read *Adonai*, which signifies *the Lord*; and therefore they put the points or vowels, which belong to the name *Adonai*, to the four letters of that other ineffable name Jod, He, Vau, He. Hence some moderns have framed the name *Jehovah*,

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ing of the children of Israel, wherewith the Egyptians have oppressed them: and I have remembered my covenant.

6 Therefore say to the children of Israel: I *am* the Lord who will bring you out from the work-prison of the Egyptians, and will deliver you from bondage: and redeem you with a high arm, and great judgments.

7 And I will take you to myself for my people, I will be your God: and you shall know that I am the Lord your God, who brought you out from the work prison of the Egyptians:

8 And brought you into the land, concerning which I lifted up my hand to give it to Abraham, Isaac, and Jacob: and I will give it you to possess: I *am* the Lord.

9 And Moses told all this to the children of Israel: but they did not hearken to him, for anguish of spirit, and most painful work.

10 And the Lord spoke to Moses, saying:

11 Go in, and speak to Pharao king of Egypt, that he let the children of Israel go out of his land.

12 Moses answered before the Lord: Behold the children of Israel do not hearken to me: and how will Pharao hear me, especially as I am of * uncircumcised lips?

13 And the Lord spoke to Moses and Aaron, and he gave them a charge unto the children of Israel, and unto Pharao the king of Egypt, that they should bring forth the children of Israel out of the land of Egypt.

14 These are the heads of *their* houses by their families. The sons of Ruben the first-born of Israel: Henoch and Phallu, Hesron and Charmi.

15 These are the kindreds of Ruben. The sons of Simeon, Jamuel and Jamin, and Ahod, and Jachin, and Soar, and Saul the son of a Chananitess; these are the families of Simeon.

16 And these are the names of the sons of Levi by their kindreds: Gerson and Caath and Merari. And the years of the life of Levi were a hundred and thirty seven.

17 The sons of Gerson: Lobni and Semei, by their kindreds.

18 The sons of Caath: Amram, and Isaar, and He-

unknown to all the ancients, whether Jews or Christians: for the true pronunciation of the name, which is here in Hebrew text, by long disuse, is now quite lost.

* Ver. 12. *Uncircumcised lips.* So he calls the defect he had in his words, or utterance.

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bron and Oziel. And the years of Caath's life, were a hundred and thirty three.

19 The ſons of Merari: Moholi and Muſi. Theſe are the kindreds of Levi by their families.

20 And Amram took to wife Jochabed his aunt by the father's ſide: and ſhe bore him Aaron and Moſes. And the years of Amram's life were a hundred and thirty ſeven.

21 The ſons alſo of Iſaar: Core, and Nepheg, and Zechri.

22 The ſons alſo of Oziel: Mizael, and Elizaphan, and Sethri.

23 And Aaron took to wife Elizabeth the daughter of Aminadab, ſiſter of Nahaſon, who bore him Nadab, and Abiu, and Eleazar, and Ithamar.

24 The ſons alſo of Core: Aſer, and Elcana, and Abiaſaph. Theſe are the kindreds of the Corites.

25 But Eleazar the ſon of Aaron took a wife of the daughters of Phutiel: and ſhe bore him Phinees. Theſe are the heads of the Levitical families by their kindreds.

26 Theſe are Aaron and Moſes, whom the Lord commanded to bring forth the children of Iſrael out of the land of Egypt by their companies.

27 Theſe are they that ſpeak to Pharao king of Egypt, in order to bring out the children of Iſrael from Egypt: theſe are that Moſes and Aaron,

28 In the day when the Lord ſpoke to Moſes in the land of Egypt.

29 And the Lord ſpoke to Moſes, ſaying: I am the Lord: ſpeak thou to Pharao king of Egypt all that I ſay to thee.

30 And Moſes ſaid before the Lord: Lo I am of uncircumciſed lips, how will Pharao hear me?

CHAP. VII.

Moſes and Aaron go into Pharao: they turn the rod into a ſerpent; and the waters of Egypt into blood, which was the firſt plague. The magicians do the like, and Pharao's heart is hardened.

AND the Lord ſaid to Moſes: Behold I have appointed thee * the God of Pharao: and Aaron thy brother ſhall be thy prophet.

2 Thou ſhalt ſpeak to him all that I command thee: and he ſhall ſpeak to Pharao, that he let the children of Iſrael go out of his land.

* Chap. VII. Ver. 1. *The God of Pharao*, viz. to be his *judge*; and to exerciſe a *divine power*, as God's inſtrument, over him and his people.

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3 But * I shall harden his heart, and shall multiply my signs and wonders in the land of Egypt;

4 And he will not hear you: and I will lay my hand upon Egypt, and will bring forth my army and my people the children of Israel out of the land of Egypt, by very great judgments.

5 And the Egyptians shall know that I am the Lord, who have stretched forth my hand upon Egypt, and have brought forth the children of Israel out of the midst of them.

6 And Moses and Aaron did as the Lord had commanded: so did they.

7 And Moses was eighty years old, and Aaron eighty three when they spoke to Pharao.

8 And the Lord said to Moses and Aaron:

9 When Pharao shall say to you, Shew signs: thou shalt say to Aaron: Take thy rod, and cast it down before Pharao, and it shall be turned into a serpent.

10 So Moses and Aaron went in unto Pharao, and did as the Lord had commanded. And Aaron took the rod before Pharao and his servants, and it was turned into a serpent.

11 And Pharao called the wise men and the † magicians: and they also, by Egyptian inchantments and certain secrets, did in like manner.

12 And they every one cast down their rods, and they were turned into serpents: but Aaron's rod devoured their rods.

13 And Pharao's heart was hardened, and he did not hearken to them, as the Lord had commanded.

14 And the Lord said to Moses: Pharao's heart is hardened, he will not let the people go.

15 Go to him in the morning, behold he will go out to the waters: and thou shalt stand to meet him on the bank of the river: and thou shalt take in thy hand the rod that was turned into a serpent.

16 And thou shalt say to him: The Lord God of the Hebrews sent me to thee, saying: Let my people go to sacrifice to me in the desart: and hitherto thou wouldst not hear.

17 Thus therefore saith

* Ver. 3. *I shall harden, &c.* not by being the efficient cause of his hardness of heart; but by permitting it; and by withdrawing grace from him, in punishment of his malice; which alone was the proper cause of his being hardened.

† Ver. 11. *Magicians. Jannes* and *Mambres* or *Jambres*, 2 *Tim.* iii. 8.

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the Lord: In this thou shalt know that I am the Lord: behold I will strike with the rod, that is in my hand, the water of the river, and it shall be turned into blood.

18 And the fishes that are in the river, shall die, and the waters shall be corrupted, and the Egyptians shall be afflicted when they drink the water of the river.

19 The Lord also said to Moses: Say to Aaron, Take thy rod, and stretch forth thy hand upon the waters of Egypt, and upon their rivers, and streams and pools, and all the ponds of waters, that they may be turned into blood: and let blood be in all the land of Egypt, both in vessels of wood and of stone.

20 And Moses and Aaron did as the Lord had commanded: and lifting up the rod, he struck the water of the river before Pharao and his servants: and it was turned into blood.

21 And the fishes that were in the river, died: and the river corrupted, and the Egyptians could not drink the water of the river, and there was blood in all the land of Egypt.

22 And the magicians of the Egyptians with their inchantments did in like manner: and Pharao's heart was hardened; neither did he hear them, as the Lord had commanded.

23 And he turned himself away and went into his house, neither did he set his heart to it this time also.

24 And all the Egyptians dug round about the river for water to drink: for they could not drink of the water of the river.

25 And seven days were fully ended, after that the Lord struck the river.

CHAP. VIII.

The second plague is of frogs: Pharao promiseth to let the Israelites go, but breaks his promise. The third plague is of scniphs. The fourth is of flies. Pharao again promiseth to dismiss the people, but doth it not.

AND the Lord said to Moses: Go in to Pharao, and thou shalt say to him: Thus saith the Lord: Let my people go to sacrifice to me.

2 But if thou wilt not let them go, behold I will strike all thy coasts with frogs.

3 And the river shall bring forth an abundance of frogs: which shall come up, and enter into thy house, and thy bed-chamber, and upon thy bed, and into the houses of thy servants, and to thy people, and into thy ovens, and into the remains of thy meats:

4 And the frogs shall come in to thee, and to thy people, and to all thy servants.

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5 And the Lord ſaid to Moſes: Say to Aaron. Stretch forth thy hand upon the ſtreams, and upon the rivers, and the pools, and bring forth frogs upon the land of Egypt.

6 And Aaron ſtretched forth his hand upon the waters of Egypt, and the frogs came up, and covered the land of Egypt.

7 And the magicians alſo by their inchantments did in like manner, and they brought forth frogs upon the land of Egypt.

8 But Pharao called Moſes and Aaron, and ſaid to them: * Pray ye to the Lord to take away the frogs from me and from my people: and I will let the people go to ſacrifice to the Lord.

9 And Moſes ſaid to Pharao: Set me a time when I ſhall pray for thee, and for thy ſervants, and for thy people, that the frogs may be driven away from thee and from thy houſe, and from thy ſervants, and from thy people; and may remain only in the river.

10 And he anſwered: To-morrow. But he ſaid: I will do according to thy word: that thou mayſt know that there is none like to the Lord our God.

11 And the frogs ſhall depart from thee, and from thy houſe, and from thy ſervants, and from thy people: and ſhall remain only in the river.

12 And Moſes and Aaron went forth from Pharao: and Moſes cried to the Lord for the promiſe, which he had made to Pharao concerning the frogs.

13 And the Lord did according to the word of Moſes: and the frogs died out of the houſes, and out of the villages, and out of the fields:

14 And they gathered them together into immenſe heaps, and the land was corrupted.

15 And Pharao ſeeing that reſt was given, † hardened his own heart, and did not

* Chap. VIII. Ver. 8. *Pray ye to the Lord, &c.* By this it appears, that though the magicians, by the help of the devil, could bring frogs, yet they could not take them away: God being pleaſed to abridge in this the power of ſatan. So we ſee they could not afterwards produce the leſſer inſects; and in this reſtraint of the power of the devil, were forced to acknowledge *the finger of God.*

† Ver. 15. *He hardened his own heart.* By this we ſee that Pharao was himſelf the efficient cauſe of his heart being hardened, and not God. See the ſame repeated in the *Hebrew* v. 32. *Pharao hardened his heart at this time alſo:* alſo chap. ix. 7, 35, and chap. xiii, 15.

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hear them, as the Lord had commanded.

16 And the Lord said to Moses: Say to Aaron: Stretch forth thy rod, and strike the dust of the earth: and may there be * sciniphs in all the land of Egypt,

17 And they did so. And Aaron stretched forth his hand, holding the rod: and he struck the dust of the earth, and there came sciniphs on men and on beasts: all the dust of the earth was turned into sciniphs through all the land of Egypt.

18 And the magicians with their inchantments practised in like manner, to bring forth sciniphs, and they could not: and there were sciniphs as well on men as on beasts.

19 And the magicians said to Pharao: This is the finger of God. And Pharao's heart was hardened, and he hearkened not unto them as the Lord had commanded.

20 The Lord also said to Moses: Arise early, and stand before Pharao: for he will go forth to the waters: and thou shalt say to him: Thus saith the Lord: Let my people go to sacrifice to me.

21 But if thou wilt not let them go, behold I will send in upon thee, and upon thy servants, and upon thy houses, all kind of flies: and the houses of the Egyptians shall be filled with flies of divers kinds, and the whole land wherein they shall be.

22 And I will make the land of Gessen wonderful in that day, so that flies shall not be there: and thou shalt know that I am the Lord in the midst of the earth.

23 And I will put a division between my people and thy people: to-morrow shall this sign be.

24 And the Lord did so. And there came a very grievous swarm of flies into the houses of Pharao and of his servants, and into all the land of Egypt: and the land was corrupted by this kind of flies.

25 And Pharao called Moses and Aaron, and said to them: Go, and sacrifice to your God in this land.

26 And Moses said: It cannot be so: for we shall sacrifice † the abominations of the

* Ver. 16. *Sciniphs* or *Cinifs*. Hebrew *Ch'nnim*, small flying insects, very troublesome both to men and beasts.

† Ver. 26. *The abominations*, &c. That is, the things they worship for gods, oxen, rams, &c. It is the usual stile of the scriptures to call all idols and false gods *abominations*, to signify how much the people of God ought to detest and abhor them.

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Egyptians to the Lord our God. Now, if we kill those things, which the Epyptians worship, in their presence, they will stone us.

27 We will go three days journey into the wilderness; and we will sacrifice to the Lord our God, as he hath commanded us.

28 And Pharao said: I will let you go to sacrifice to the Lord your God in the wilderness; but go no farther: pray for me.

29 And Moses said: I will go out from thee, and will pray to the Lord; and the flies shall depart from Pharao, and from his servants, and from his people to morrow; but do not deceive any more, in not letting the people go to sacrifice to the Lord.

30 So Moses went out from Pharao, and prayed to the Lord.

31 And he did according to his word; and he took away the flies from Pharao, and from his servants, and from his people; there was not left so much as one.

32 And Pharao's heart was hardened, so that neither this time would he let the people go.

CHAP. IX.

The fifth plague is a murrain among the cattle. The sixth, of boils in men and beasts. The seventh, of hail. Pharao promiseth again to let the people go, but breaketh his word.

AND the Lord said to Moses: Go in to Pharao, and speak to him: Thus saith the Lord God of the Hebrews: Let my people go to sacrifice to me.

2 But if thou refuse, and withhold them still;

3 Behold my hand shall be upon thy fields: and a very grievous murrain upon thy horses, and asses, and camels, and oxen, and sheep,

4 And the Lord will make a wonderful difference between the possessions of Israel, and the possessions of the Egyptians, that nothing at all shall die of those things that belong to the children of Israel.

5 And the Lord appointed a time, saying: To morrow will the Lord do this thing in the land.

6 The Lord therefore did this thing the next day; and * all the beasts of the Egyptians died, but of the beasts of the children of Israel there died not one.

7 And Pharao sent to see: and there was not any thing

* Chap. IX. Ver. 6. *All the beasts.* That is, many of *all* kinds.

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dead of that which Iſrael poſſeſſed. And Pharao's heart was hardened, and he did not let the people go.

8 And the Lord ſaid to Moſes, and Aaron: Take to you handfuls of aſhes out of the chimney, and let Moſes ſprinkle it in the air in the preſence of Pharao.

9 And be there duſt upon all the land of Egypt: for there ſhall be boils and ſwelling blains both in men and beaſts, in the whole land of Egypt.

10 And they took aſhes out of the chimney, and ſtood before Pharao, and Moſes ſprinkled it in the air: and there came boils with ſwelling blains in men and beaſts.

11 Neither could the magicians ſtand before Moſes, for the boils that were upon them, and in all the land of Egypt.

12 And the Lord * hardened Pharao's heart, and he harkened not unto them, as the Lord had ſpoken to Moſes.

13 And the Lord ſaid to Moſes: Ariſe in the morning, and ſtand before Pharao, and thou ſhalt ſay to him: Thus ſaith the Lord the God of the Hebrews: Let my people go to ſacrifice to me.

14 For I will at this time ſend all my plagues upon thy heart, and upon thy ſervants, and upon thy people: that thou mayſt know there is none like me in all the earth.

15 For now I will ſtretch out my hand to ſtrike thee, and thy people with peſtilence, and thou ſhalt periſh from the earth.

16 And therefore have I raiſed thee, that I may ſhew my power in thee, and my name may be ſpoken of throughout all the earth.

17 Doſt thou yet hold back my people: and wilt thou not let them go?

18 Behold I will cauſe it to rain to-morrow at this ſame hour, an exceeding great hail: ſuch as hath not been in Egypt from the day that it was founded, until this preſent time.

19 Send therefore now preſently, and gather together thy cattle, and all that thou haſt in the field: for men and beaſts, and all things that ſhall be found abroad, and not gathered together out of the fields, which the hail ſhall fall upon, ſhall die.

20 He that feared the word of the Lord among Pharao's ſervants, made his ſervants and his cattle flee into houſes:

* Ver. 12. *Hardened, &c.* See the anotations above, Chap. iv. 21. chap. vii. 3. and chap. viii. 15.

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21 But he that regarded not the word of the Lord, left his ſervants, and his cattle in the fields.

22 And the Lord ſaid to Moſes: Stretch forth thy hand towards heaven, that there may be hail in the whole land of Egypt upon men, and upon beaſts, and upon every herb of the field in the land of Egypt.

23 And Moſes ſtretched forth his rod towards heaven, and the Lord ſent thunder and hail, and lightenings running along the ground: and the Lord rained hail upon the land of Egypt.

24 And the hail and fire mixt with it drove on together: and it was of ſo great bigneſs, as never before was ſeen in the whole land of Egypt ſince that nation was founded.

25 And the hail deſtroyed through all the land of Egypt all things that were in the fields, both man and beaſt: and the hail ſmote every herb of the field, and it broke every tree of the country.

26 Only in the land of Geſſen, where the children of Iſrael were, the hail fell not.

27 And Pharao ſent and called Moſes and Aaron, ſaying to them: I have ſinned this time alſo, the Lord is juſt: I and my people are wicked.

28 Pray ye to the Lord that the thunderings of God and the hail may ceaſe: that I may let you go, and that ye may ſtay here no longer.

29 Moſes ſaid: As ſoon as I am gone out of the city, I will ſtretch forth my hands to the Lord, and the thunders ſhall ceaſe, and the hail ſhall be no more: that thou mayſt know that the earth is the Lord's:

30 But I know that neither thou, nor thy ſervants, do yet fear the Lord God.

31 The flax, therefore, and the barley were hurt, becauſe the barley was green, and the flax was now bolled:

32 But the wheat, and other winter corn were not hurt, becauſe they were lateward.

33 And when Moſes was gone from Pharao out of the city, he ſtretched forth his hands to the Lord: and the thunders and the hail ceaſed, neither did there drop any more rain upon the earth.

34 And Pharao ſeeing that the rain, and the hail, and the thunders were ceaſed, increaſed his ſin:

35 And his heart was hardened, and the heart of his ſervants, and it was made exceeding hard: neither did he let the children of Iſrael go, as the Lord had commanded by the hand of Moſes.

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CHAP. X.

The eighth plague, of the locust. The ninth, of darkness: Pharao is still hardened.

AND the Lord said to Moses: Go in to Pharao: for I have hardened his heart, and the heart of his servants: that I may work these my signs in him.

2 And thou mayst tell in the ears of thy sons, and of thy grandsons, how often I have plagued the Egyptians, and wrought my signs amongst them: and you may know that I am the Lord.

3 Therefore Moses and Aaron went in to Pharao, and said to him: Thus saith the Lord God of the Hebrews: How long refusest thou to submit to me? Let my people go, to sacrifice to me.

4 But if thou resist, and wilt not let them go, behold I will bring in to-morrow the locust into thy coasts:

5 To cover the face of the earth, that nothing thereof may appear, but that which the hail hath left may be eaten: for they shall feed upon all the trees that spring in the fields.

6 And they shall fill thy houses, and the houses of thy servants, and of all the Egyptians: such a number as thy fathers have not seen, nor thy grand-fathers, from the time they were first upon the earth, until this present day. And he turned himself away, and went forth from Pharao.

7 And Pharao's servants said to him: How long shall we endure this scandal? let the men go to sacrifice to the Lord their God. Dost thou not see that Egypt is undone?

8 And they called back Moses and Aaron to Pharao: and he said to them: Go, sacrifice to the Lord your God: who are they that shall go?

9 Moses said: We will go with our young and old, with our sons and daughters, with our sheep and herds: for it is the solemnity of the Lord our God.

10 And Pharao answered: So be the Lord with you, as I shall let you and your children go: who can doubt but that you intend some great evil?

11 It shall not be so: but go ye men only, and sacrifice to the Lord: for this yourselves also desired. And immediately they were cast out from Pharao's presence.

12 And the Lord said to Moses: Stretch forth thy hand upon the land of Egypt unto the locust, that it come upon it, and devour every herb that is left after the hail.

13 And Moses stretched forth his rod upon the land

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of Egypt: and the Lord brought a burning wind all that day, and night: and when it was morning, the burning wind raised the locusts:

14 And they came up over the whole land of Egypt: and rested in all the coasts of the Egyptians innumerable, the like as had not been before that time, nor shall be hereafter.

15 And they covered the whole face of the earth, wasting all things. And the grass of the earth was devoured, and what fruits soever were on the trees, which the hail had left: and there remained not any thing that was green on the trees, or in the herbs of the earth in all Egypt.

16 Wherefore Pharao in haste called Moses and Aaron, and said to them: I have sinned against the Lord your God, and against you.

17 But now forgive me my sin this time also, and pray to the Lord your God, that he take away from me this death.

18 And Moses going forth from the presence of Pharao, prayed to the Lord:

29 And he made a very strong wind to blow from the west, and it took the locusts and cast them into the red sea: there remained not so much as one in all the coasts of Egypt.

20 And the Lord hardened Pharao's heart, neither did he let the children of Israel go.

21 And the Lord said to Moses: Stretch out thy hand towards heaven: and may there be darkness upon the land of Egypt so thick * that it may be felt.

22 And Moses stretched forth his hand towards heaven: and there came horrible darkness in all the land of Egypt for three days.

23 No man saw his brother, nor moved himself out of the place where he was: but wheresoever the children of Israel dwelt there was light.

24 And Pharao called Moses and Aaron, and said to them: Go, sacrifice to the Lord: let your sheep only, and herds remain, let your children go with you.

25 Moses said: Thou shalt give us also sacrifices and burnt-offerings, to the Lord our God.

26 All the flocks shall go with us: there shall not a hoof remain of them: for they are necessary for the service of the Lord our God: especially as we know not

* Chap. X. Ver. 21. *That it may be felt.* By means of the gross exhalations which were to cause and accompany the darkness.

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what must be offered, till we come to the very place.

27 And the Lord hardened Pharao's heart, and he would not let them go.

28 And Pharao said to Moses: Get thee from me, and beware thou see not my face any more: in what day soever thou shalt come in my sight, thou shalt die.

29 Moses answered: So shall it be as thou hast spoken, I will not see thy face any more.

CHAP. XI.

Pharao and his people are threatened with the death of their first born.

AND the Lord said to Moses: Yet one plague more will I bring upon Pharao and Egypt, and after that he shall let you go and thrust you out.

2 Therefore thou shalt tell all the people that every man ask of his friend, and every woman of her neighbour, vessels of silver and of gold.

3 And the Lord will give favour to his people in the sight of the Egyptians. And Moses was a very great man in the land of Egypt, in the sight of Pharao's servants, and of all the people.

4 And he said: Thus saith the Lord: At midnight I will enter into Egypt:

5 And every first-born in the land of the Egyptians shall die, from the first-born of Pharao who sitteth on his throne, even to the first-born of the handmaid that is at the mill, and all the first-born of beasts.

6 And there shall be a great cry in all the land of Egypt, such as neither hath been before, nor shall be hereafter.

7 But with all the children of Israel there shall not a dog make the least noise, from man even to beast: that you may know how wonderful a difference the Lord maketh between the Egyptians and Israel.

8 And all these thy servants shall come down to me, and shall worship me, saying: Go forth, thou, and all the people that is under thee: after that we will go out.

9 And he went out from Pharao exceeding angry. But the Lord said to Moses: Pharao will not hear you, that many signs may be done in the land of Egypt.

10 And Moses and Aaron did all the wonders that are written, before Pharao. And * the Lord hardened Pharao's heart, neither did he let the children of Israel go out of his land.

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* Chap. XI. Ver. 10. *The Lord hardened, &c.* See the annotations above, chap. iv. 21. and chap. vii. 3.

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CHAP. XII.

The manner of preparing and eating the paschal lamb: the first born of Egypt are all slain: the Israelites depart.

AND the Lord said to Moses and Aaron in the land of Egypt:

2 This month shall be to you the beginning of months: it shall be the first in the months of the year.

3 Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses.

4 But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb.

5 And it shall be a lamb without blemish, a male of one year: according to which rite also you shall take *a kid.

6 And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening.

7 And they shall take of the blood thereof, and put it upon both the side posts, and on the upper door-posts of the houses, wherein they shall eat it.

8 And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lattice.

9 You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire: you shall eat the head with the feet and entrails thereof.

10 Neither shall there remain any thing of it until morning. If there be any thing left, you shall burn it with fire.

11 And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste: for it is the Phase (that is the Passage) of the Lord.

12 And I will pass through the land of Egypt that night, and will kill every first-born in the land of Egypt both man and beast: and against all the gods of Egypt I will execute judgments: I *am* the Lord.

13 And the blood shall be unto you for a sign in the

* Chap. XII. Ver. 5. *A kid.* The *phase* might be performed, either with a lamb or with a kid: and all the same rites and ceremonies were to be used with the one as with the other.

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houſes where you ſhall be; and I ſhall ſee the blood, and ſhall paſs over you: and the plague ſhall not be upon you to deſtroy you, when I ſhall ſtrike the land of Egypt.

14 And this day ſhall be for a memorial to you: and you ſhall keep it a feaſt to the Lord in your generations with an everlaſting obſervance.

15 Seven days ſhall you eat unleavened bread: in the firſt day there ſhall be no leaven in your houſes: whoſoever ſhall eat any thing leavened, from the firſt day until the ſeventh day, that ſoul ſhall periſh out of Iſrael.

16 The firſt day ſhall be holy and ſolemn, and the ſeventh day ſhall be kept with the like ſolemnity: you ſhall do no work in them, except thoſe things that belong to eating.

17 And you ſhall obſerve *the feaſt of* the unleavened bread: for in this ſame day I will bring forth your army out of the land of Egypt, and you ſhall keep this day in your generations by a perpetual obſervance.

18 The firſt month, the fourteenth day of the month in the evening, you ſhall eat * unleavened bread, until the one and twentieth day of the ſame month in the evening.

19 Seven days there ſhall not be found any leaven in your houſes: he that ſhall eat leavened bread, his ſoul ſhall periſh out of the aſſembly of Iſrael, whether he be a ſtranger or born in the land.

20 You ſhall not eat any thing leavened: in all your habitations you ſhall eat unleavened bread.

21 And Moſes called all the ancients of the children of Iſrael, and ſaid to them: Go, take a lamb by your families, and ſacrifice the Phaſe.

22 And dip a bunch of hyſſop in the blood that is at the door, and † ſprinkle the tranſom of the door therewith, and both the door cheeks: let none of you go out of the door of his houſe till morning.

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* Ver. 18. *Unleavened bread.* By this it appears that our Saviour made uſe of unleavened bread, in the inſtitution of the bleſſed ſacrament, which was on the evening of the paſchal ſolemnity, at which time there was no leavened bread to be found in Iſrael.

† Ver. 22. *Sprinkle*, &c. This ſprinkling the doors of the Iſraelites with the blood of the paſchal lamb, in order to their being delivered from the ſword of the deſtroying angel, was a lively figure of our redemption by the blood of Chriſt.

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23 For the Lord will pass through, striking the Egyptians: and when he shall see the blood on the transom, and on both the posts, he will pass over the door of the houses, and not suffer the destroyer to come into your house and to hurt *you*.

24 Thou shalt keep this thing as a law for thee and thy children for ever.

25 And when you have entered into the land, which the Lord will give you as he hath promised, you shall observe these ceremonies.

26 And when your children shall say to you: What is the meaning of this service?

27 You shall say to them: It is the victim of the passage of the Lord, when he passed over the houses of the children of Israel in Egypt, striking the Egyptians, and saving our houses. And the people bowing themselves, adored.

28 And the children of Israel going forth, did as the Lord had commanded Moses and Aaron.

29 And it came to pass at midnight, the Lord slew every first-born in the land of Egypt, from the first-born of Pharao, who sat on his throne, unto the first-born of the captive woman that was in the prison, and all the first-born of cattle.

30 And Pharao arose in the night, and all his servants, and all Egypt: and there arose a great cry in Egypt: for there was not a house wherein there lay not one dead.

31 And Pharao calling Moses and Aaron, in the night, said: Arise and go forth from among my people, you and the children of Israel: go, sacrifice to the Lord as you say.

32 Your sheep and herds take along with you, as you demanded, and departing bless me.

33 And the Egyptians pressed the people to go forth out of the land speedily, saying: We shall all die.

34 The people therefore took dough before it was leavened, and tying it in *their* cloaks, put it on their shoulders.

35 And the children of Israel did as Moses had commanded: and they asked of the Egyptians vessels of silver and gold, and very much raiment.

36 And the Lord gave favour to the people in the sight of the Egyptians, so that they lent unto them: and they stripped the Egyptians.

37 And the children of Israel set forward from Rameses to Socoth, being about six hundred thousand men on foot, beside children.

38 And a mixed multitude without number went up also with them, sheep and herds and beasts of divers kinds, exceeding many.

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39 And they baked the meal, which a little before they had brought out of Egypt in dough; and they made hearth-cakes unleavened: for it could not be leavened, the Egyptians pressing them to depart, and not suffering them to make any stay: neither did they think of preparing any meat.

40 And the abode of the children of Israel that they made in Egypt, was four hundred and thirty years.

41 Which being expired, the same day all the army of the Lord went forth out of the land of Egypt.

42 This is the observable night of the Lord, when he brought them forth out of the land of Egypt: this night all the children of Israel must observe in their generations.

43 And the Lord said to Moses and Aaron: This is the service of the Phase, no foreigner shall eat of it.

44 But every bought servant shall be circumcised, and so shall eat.

45 The stranger and the hireling shall not eat thereof.

46 In one house shall it be eaten, neither shall you carry forth of the flesh thereof out of the house, neither shall you break a bone thereof.

47 All the assembly of the children of Israel shall keep it.

48 And if any stranger be willing to dwell among you, and to keep the phase of the Lord, all his males shall first be circumcised, and then shall he celebrate it according to the manner: and he shall be as he that is born in the land: but if any man be uncircumcised, he shall not eat thereof.

49 The same law shall be to him that is born in the land, and to the proselyte that sojourneth with you.

50 And all the children of Israel did as the Lord had commanded Moses and Aaron.

51 And the same day the Lord brought forth the children of Israel out of the land of Egypt by their companies.

CHAP. XIII.

The paschal solemnity is to be observed; and the first born are to be consecrated to God. The people are conducted through the desart by a pillar of fire in the night, and a cloud in the day.

AND the Lord spoke to Moses, saying:

2 Sanctify unto me every first-born that openeth the womb among the children of Israel, as well of men as of beasts: for they are all mine.

3 And Moses said to the people: Remember this day in which you came forth out of Egypt, and out of the house of bondage, for with a strong hand hath the Lord brought you forth out of this

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place: that you eat no leavened bread.

4 This day you go forth in the month of new corn.

5 And when the Lord shall have brought thee into the land of the Chanaanite and the Hethite and the Amorrhite and the Hevite and the Jebusite, which he swore to thy fathers that he would give thee, a land that floweth with milk and honey, thou shalt celebrate this manner of sacred rites in this month.

6 Seven days shalt thou eat unleavened bread: and on the seventh day shall be the solemnity of the Lord.

7 Unleavened bread shall you eat seven days: there shall not be seen any thing leavened with thee, nor in all thy coasts.

8 And thou shalt tell thy son in that day, saying: This is what the Lord did to me when I came forth out of Egypt.

9 And it shall be as a sign in thy hand, and as a memorial before thy eyes: and that the law of the Lord be always in thy mouth, for with a strong hand the Lord hath brought thee out of the land of Egypt.

10 Thou shalt keep this observance at the set time from days to days.

11 And when the Lord shall have brought thee into the land of the Chanaanite, as he swore to thee and thy fathers, and shall give it thee:

12 Thou shalt set apart all that openeth the womb for the Lord, and all that is first brought forth of thy cattle: whatsoever thou shalt have of the male sex, thou shalt consecrate to the Lord.

13 The first-born of an ass thou shalt change for a sheep: and if thou do not redeem it, thou shalt kill it. And every first-born of men thou shalt redeem with a price.

14 And when thy son shall ask thee to-morrow, saying: What is this? thou shalt answer him: With a strong hand did the Lord bring us forth out of the land of Egypt, out of the house of bondage.

15 For when Pharao was hardened, and would not let us go, the Lord slew every first-born in the land of Egypt, from the first-born of man to the first-born of beasts: therefore I sacrifice to the Lord all that openeth the womb of the male sex, and all the first-born of my sons I redeem.

16 And it shall be as a sign in thy hand, and as a thing hung betweeen thy eyes, for a remembrance: because the Lord hath brought us forth out of Egypt by a strong hand.

17 And when Pharao had sent out the people, the Lord led them not by the way of the land of the Philistines

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which is near: thinking left perhaps they would repent, if they should see wars arise against them, and would return into Egypt.

18 But he led them about by the way of the desart, which is by the red sea: and the children of Israel went up armed out of the land of Egypt.

19 And Moses took Joseph's bones with him: because he had adjured the children of Israel, saying: God shall visit you, carry out my bones from hence with you.

20 And marching from Socoth, they camped in Etham in the utmost coasts of the wilderness.

21 And the Lord went before them to shew the way by day in a pillar of a cloud, and by night in a pillar of fire: that he might be the guide of their journey at both times.

22 There never failed the pillar of the cloud by day, nor the pillar of fire by night, before the people.

CHAP. XIV.

Pharao pursueth the children of Israel. They murmur against Moses, but are encouraged by him, and pass through the red sea. Pharao and his army following them, are drowned.

AND the Lord spoke to Moses, saying:

2 Speak to the children of Israel: Let them turn and encamp over against Phihahiroth which is between Magdal and the sea over-against Beelsephon: you shall encamp before it upon the sea.

3 And Pharao will say of the children of Israel: They are straitened in the land, the desart hath shut them in.

4 And I shall harden his heart, and he will pursue you: and I shall be glorified in Pharao, and in all his army: and the Egyptians shall know that I am the Lord. And they did so.

5 And it was told the king of the Egyptians that the people was fled: and the heart of Pharao and of his servants was changed with regard to the people, and they said: What meant we to do, that we let Israel go from serving us?

6 So he made ready his chariot, and took all his people with him.

7 And he took six hundred chosen chariots, and all the chariots that were in Egypt: and the captains of the whole army.

8 And the Lord hardened the heart of Pharao king of Egypt, and he pursued the children of Israel: but they were gone forth in a mighty hand.

9 And when the Egyptians followed the steps of them who were gone before, they

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found them encamped at the sea side: all Pharao's horse and chariots, and the whole army were in Phihahiroth before Beelsephon.

10 And when Pharao drew near, the children of Israel lifting up their eyes, saw the the Egyptians behind them: and they feared exceedingly, and cried to the Lord;

11 And they said to Moses: Perhaps there were no graves in Egypt, therefore thou hast brought us to die in the wilderness: why wouldst thou do this, to lead us out of Egypt?

12 Is not this the word that we spoke to thee in Egypt, saying: Depart from us, that we may serve the Egyptians? for it was much better to serve them, than to die in the wilderness.

13 And Moses said to the people: Fear not: stand and see the great wonders of the Lord, which he will do this day: for the Egyptians, whom you see now, you shall see no more for ever.

14 The Lord will fight for you, and you shall hold your peace.

15 And the Lord said to Moses: Why criest thou to me? speak to the children of Israel to go forward.

16 But lift thou up thy rod, and stretch forth thy hand over the sea, and divide it: that the children of Israel may go through the midst of the sea on dry ground.

17 And I will harden the heart of the Egyptians to pursue you: and I will be glorified in Pharao, and in all his host, and in his chariots and in his horsemen.

18 And the Egyptians shall know that I am the Lord, when I shall be glorified in Pharao, and in his chariots and in his horsemen.

19 And the angel of God, who went before the camp of Israel, removing, went behind them: and together with him the pillar of the cloud, leaving the fore-part,

20 Stood behind, between the Egyptians camp and the camp of Israel: and it was * a dark cloud, and enlightening the night, so that they could not come at one another all the night.

21 And when Moses had stretched forth his hand over the sea, the Lord took it away by a strong and burning wind blowing all the night, and turned it into dry ground: and the water was divided.

22 And the children of Israel went in through the midst of the sea dried up:

* Chap. XIV. Ver. 20. *A dark cloud, and enlightening the night*, it was a *dark cloud* to the Egyptians; but enlightened the night to the Israelites, by giving them a great light,

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for the water was as a wall on their right hand and on their left.

23 And the Egyptians purſuing went in after them, and all Pharao's horſes, his chariots and his horſemen, through the midſt of the ſea.

24 And now the morning watch was come, and behold the Lord looking upon the Egyptian army through the pillar of fire and of the cloud, ſlew their hoſt:

25 And overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians ſaid: Let us flee from Iſrael: for the Lord fighteth for them againſt us.

26 And the Lord ſaid to Moſes: Stretch forth thy hand over the ſea, that the waters may come again upon the Egyptians, upon their chariots and horſemen.

27 And when Moſes had ſtretched forth his hand towards the ſea, it returned at the firſt break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord ſhut them up in the middle of the waves.

28 And the waters returned, and covered the chariots and the horſemen of all the army of Pharao, who had come into the ſea after them, neither did there ſo much as one of them remain.

29 But the children of Iſrael marched through the midſt of the ſea upon dry land, and the waters were to them as a wall on the right hand and on the left:

30 And the Lord delivered Iſrael in that day out of the hands of the Egyptians.

31 And they ſaw the Egyptians dead upon the ſea-ſhore, and the mighty hand that the Lord had uſed againſt them; and the people feared the Lord, and they believed the Lord, and Moſes his ſervant.

CHAP. XV.

The canticle of Moſes. The bitter waters of Mara are made ſweet.

THEN Moſes and the children of Iſrael ſung this canticle to the Lord, and ſaid: Let us ſing to the Lord: for he is gloriouſly magnified, the horſe and the rider he hath thrown into the ſea.

2 The Lord *is* my ſtrength, and my praiſe, and he is become ſalvation to me; he *is* my God, and I will glorify him: the God of my father, and I will exalt him.

3 The Lord *is* as a man of war, Almighty *is* his name.

4 Pharao's chariots and his army he hath caſt into the ſea: his choſen captains are drowned in the red ſea.

5 The depths have covered

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them, they are sunk to the bottom like a stone.

6 Thy right hand, O Lord, is magnified in strength: thy right hand, O Lord, hath slain the enemy.

7 And in the multitude of thy glory thou hast put down thy adversaries: thou hast sent thy wrath, which hath devoured them like stubble.

8 And with the blast of thy anger the waters were gathered together: the flowing water stood, the depths were gathered together in the midst of the sea.

9 The enemy said: I will pursue and overtake, I will divide the spoils, my soul shall have its fill: I will draw my sword, my hand shall slay them.

10 Thy wind blew and the sea covered them: they sunk as lead in the mighty waters.

11 Who is like to thee, among the strong, O Lord? who is like to thee, glorious in holiness, terrible and praise worthy, doing wonders?

12 Thou stretchedst forth thy hand, and the earth swallowed them.

13 In thy mercy thou hast been a leader to the people which thou hast redeemed: and in thy strength thou hast carried them to thy holy habitation.

14 Nations rose up, and were angry: sorrows took hold on the inhabitants of Philisthiim.

15 Then were the princes of Edom troubled, trembling seized on the stout men of Moab: all the inhabitants of Chanaan became stiff.

16 Let fear and dread fall upon them, in the greatness of thy arm: let them become unmoveable as a stone, until thy people, O Lord, pass by, until this thy people pass by, which thou hast possessed.

17 Thou shalt bring them in, and plant them in the mountain of thy inheritance, in thy most firm habitation, which thou hast made O Lord: thy sanctuary O Lord, which thy hands have established.

18 The Lord shall reign for ever and ever.

19 For Pharao went in on horseback with his chariots and horsemen into the sea: and the Lord brought back upon them the waters of the sea: but the children of Israel walked on dry ground in the midst thereof.

20 So Mary the propheteſs, the sister of Aaron, took a timbrel in her hand: and all the women went forth after her with timbrels and with dances;

21 And she began the song to them, saying: Let us sing to the Lord, for he is gloriously magnified, the horse and his rider he hath thrown into the sea.

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22 And Moſes brought Iſrael from the red ſea, and they went forth into the wilderneſs of Sur; and they marched three days through the wilderneſs, and found no water.

23 And they came into Mara, and they could not drink the waters of Mara, becauſe they were bitter: whereupon he gave a name alſo agreeable to the place, calling it Mara, that is, bitterneſs.

24 And the people murmured againſt Moſes, ſaying: What ſhall we drink?

25 But he cried to the Lord, and he ſhewed him a tree, which when he had caſt into the waters, they were turned into ſweetneſs. There he appointed him ordinances, and judgmedts, and there he proved him,

26 Saying: If thou wilt hear the voice of the Lord thy God, and do what is right before him, and obey his commandments, and keep all his precepts, none of the evils that I laid upon Egypt will I bring upon thee: for I am the Lord thy healer.

27 And the children of Iſrael came into Elim, where there were twelve fountains of water, and ſeventy palm trees: and they encamped by the waters.

CHAP. XVI.

The people murmur for want of meat; God giveth them quails and manna.

AND they ſet forward from Elim, and all the multitude of the children of Iſrael came into the deſart of Sin, which is between Elim and Sinai: the fifteenth day of the ſecond month, after they came out of the land of Egypt.

2 And all the congregation of the children of Iſrael murmured againſt Moſes and Aaron in the wilderneſs.

3 And the children of Iſrael ſaid to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we ſat over the fleſh pots, and ate bread to the full: Why have you brought us into this deſart, that you might deſtroy all the multitude with famine?

4 And the Lord ſaid to Moſes: Behold I will rain bread from heaven for you: let the people go forth, and gather what is ſufficient for every day, that I may prove them whether they will walk in my law, or no.

5 But the ſixth day let them provide for to bring in, and let it be double to that they were wont to gather every day.

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6 And Moſes and Aaron ſaid to the children of Iſrael: In the evening you ſhall know that the Lord hath brought you forth out of the land of Egypt:

7 And in the morning you ſhall ſee the glory of the Lord: for he hath heard your murmuring againſt the Lord: but as for us, what are we, that you mutter againſt us?

8 And Moſes ſaid: In the evening the Lord will give you fleſh to eat, and in the morning, bread to the full: for he hath heard your murmurings, with which you have murmured againſt him, for what are we? your murmuring is not againſt us, but againſt the Lord.

9 Moſes alſo ſaid to Aaron: Say to the whole congregation of the children of Iſrael: Come before the Lord: for he hath heard your murmuring.

10 And when Aaron ſpoke to all the aſſembly of the children of Iſrael, they looked towards the wilderneſs: and behold the glory of the Lord appeared in a cloud.

11 And the Lord ſpoke to Moſes, ſaying:

12 I have heard the murmuring of the children of Iſrael, ſay to them: In the evening you ſhall eat fleſh, and in the morning you ſhall have your fill of bread; and you ſhall know that I am the Lord your God.

13 So it came to paſs in the evening, that quails coming up, covered the camp: and in the morning a dew lay round about the camp.

14 And when it had covered the face of the earth, it appeared in the wilderneſs ſmall, and as it were beaten with a peſtle, like unto the hoar-froſt on the ground.

15 And when the children of Iſrael ſaw it, they ſaid one to another: Man-hu! which ſignifieth: What is this! for they knew not what it was. And Moſes ſaid to them: This is the bread which the Lord hath given you to eat.

16 This is the word that the Lord hath commanded: Let every one gather of it as much as is enough to eat: a gomor for every man, according to the number of your ſouls that dwell in a tent, ſo ſhall you take of it.

17 And the children of Iſrael did ſo: and they gathered, one more, another leſs.

18 And they meaſured by the meaſure of a gomor: neither had he more that had gathered more: nor did he find leſs that had provided leſs: but every one had gathered, according to what they were able to eat.

19 And Moſes ſaid to them: Let no man leave thereof till the morning.

20 And they harkened not

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to him, but some of them left until the morning, and it began to be full of worms, and it putrified, and Moses was angry with them.

21 Now every one of them gathered in the morning, as much as might suffice to eat: and after the sun grew hot, it melted.

22 But on the sixth day they gathered twice as much, that is, two gomors every man: and all the rulers of the multitude came, and told Moses.

23 And he said to them: This is what the Lord hath spoken: To-morrow is the rest of the sabbath sanctified to the Lord. Whatsoever work is to be done, do it: and the meats that are to be dressed, dress them: and whatsoever shall remain, lay it up until the morning.

24 And they did so as Moses had commanded, and it did not putrify, neither was there worm found in it.

25 And Moses said: Eat it to-day, because it is the sabbath of the Lord: to-day it shall not be found in the field.

26 Gather it six days: but on the seventh day is the sabbath of the Lord, therefore it shall not be found.

27 And the seventh day came: and some of the people going forth to gather, found none,

28 And the Lord said to Moses: How long will you refuse to keep my commandments, and my law?

29 See that the Lord hath given you the sabbath, and for this reason on the sixth day he giveth you a double provision: let each man stay at home, and let none go forth out of his place the seventh day.

30 And the people kept the sabbath on the seventh day.

31 And the house of Israel called the name thereof * Manna: and it was like coriander seed, white, and the taste thereof like to flour with honey.

32 And Moses said: This is the word which the Lord hath commanded: Fill a gomor of it, and let it be kept unto generations to come hereafter: that they may know the bread wherewith I

* Chap. XVI. Ver. 31. *Manna.* This miraculous food, with which the children of Israel were nourished and supported during their sojourning in the wilderness, was a figure of the bread of life, which we receive in the blessed sacrament, for the food and nourishment of our souls, during the time of our mortal pilgrimage, till we come to our eternal home, the true land of promise; where we shall keep an everlasting sabbath; and have no further need of sacraments.

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fed you in the wilderneſs, when you were brought forth out of the land of Egypt.

33 And Moſes ſaid to Aaron: Take a veſſel, and put manna into it, as much as a gomor can hold: and lay it up before the Lord to keep unto your generations;

34 As the Lord commanded Moſes. And Aaron put it in the tabernacle to be kept.

35 And the children of Iſrael ate manna forty years, till they came till to a habitable land: with this meat were they fed, until they reached the borders of the land of Chanaan.

36 Now a gomor is the tenth part of an ephi.

CHAP. XVII.

The people murmur again for want of drink, the Lord giveth them water out of a rock. Moſes lifting up his hand in prayer, Amalec is overcome.

THEN all the multitude of the children of Iſrael ſetting forward from the deſart of Sin, by their manſions, according to the word of the Lord, encamped in Raphidim, where there was no water for the people to drink.

2 And they chode with Moſes, and ſaid: Give us water, that we may drink. And Moſes anſwered them: Why chide you with me? Wherefore do you tempt the Lord?

3 So the people were thirſty there for want of water, and murmured againſt Moſes, ſaying: Why didſt thou make us go forth out of Egypt, to kill us and our children, and our beaſts with thirſt?

4 And Moſes cried to the Lord, ſaying: What ſhall I do to this people? Yet a little more and they will ſtone me.

5 And the Lord ſaid to Moſes: Go before the people, and take with thee of the ancients of Iſrael: and take in thy hand the rod wherewith thou didſt ſtrike the river, and go.

6 Behold I will ſtand there before thee, upon the rock Horeb: and thou ſhalt ſtrike the rock, and water ſhall come out of it, that the people may drink. Moſes did ſo before the ancients of Iſrael:

7 And he called the name of that place, Temptation, becauſe of the chiding of the children of Iſrael, and for that they tempted the Lord, ſaying: Is the Lord amongſt us or not?

8 And Amalec came, and fought againſt Iſrael in Raphidim.

9 And Moſes ſaid to Joſue: Chuſe out men: and go out and fight againſt Amalec: to-morrow I will ſtand on the top of the hill, having the rod of God in my hand.

10 Joſue did as Moſes had

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ſpoken, and he fought againſt Amalec: but Moſes and Aaron and Hur went up upon the top of the hill.

11 And when Moſes lifted up his hands, Iſrael overcame: but if he let them down a little, Amalec overcame.

12 And Moſes's hands were heavy: ſo they took a ſtone, and put under him, and he ſat on it: and Aaron and Hur ſtayed up his hands on both ſides. And it came to paſs that his hands were not weary until ſun-ſet.

13 And Joſue put Amalec and his people to flight, by the edge of the ſword.

14 And the Lord ſaid to Moſes: Write this for a memorial in a book, and deliver it to the ears of Joſue: for I will deſtroy the memory of Amalec from under heaven.

15 And Moſes built an altar: and called the name thereof, The Lord my exaltation, ſaying:

16 Becauſe the hand of the throne of the Lord, and the war of the Lord ſhall be againſt Amalec, from generation to generation.

CHAP. XVIII.

Jethro bringeth to Moſes his wife and children. His counſel.

AND when Jethro the prieſt of Madian, the kinſman of Moſes, had heard all the things that God had done to Moſes, and to Iſrael his people, and that the Lord had brought forth Iſrael out of Egypt:

2 He took Sephora the wife of Moſes whom he had ſent back:

3 And her two ſons, of whom one was called Gerſam, his father ſaying: I have been a ſtranger in a foreign country.

4 And the other Eliezer: For the God of my father, ſaid he, is my helper, and hath delivered me from the ſword of Pharao.

5 And Jethro the kinſman of Moſes came with his ſons and his wife to Moſes into the deſart, where he was camped by the mountain of God.

6 And he ſent word to Moſes, ſaying: I Jethro thy kinſman come to thee, and thy wife, and thy two ſons with her.

7 And he went out to meet his kinſman, and worſhipped and kiſſed him: and they ſaluted one another with words of peace. And when he was come into the tent,

8 Moſes told his kinſman all that the Lord had done to Pharao and the Egyptians, in favour of Iſrael: and all the labour which had befallen them in the journey, and that the Lord had delivered them.

9 And Jethro rejoiced for all the good things that the Lord hath done to Iſrael, be-

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cauſe he had delivered them out of the hands of the Egyptians.

10 And he ſaid: Bleſſed is the Lord, who hath delivered his people out of the hand of Egypt.

11 Now I know that the Lord is great above all gods: becauſe they dealt proudly againſt them.

12 So Jethro the kinſman of Moſes offered holocauſts and ſacrifices to God: and Aaron and all the ancients of Iſrael came to eat bread with him before God.

13 And the next day Moſes ſat to judge the people, who ſtood by Moſes from morning until night.

14 And when his kinſman had ſeen all things that he did among the people, he ſaid: What is it that thou doſt among the people? Why ſitteſt thou alone, and all the people wait from morning till night?

15 And Moſes anſwered him: The people come to me to ſeek the judgment of God.

16 And when any controverſy falleth out among them, they come to me to judge between them, and to ſhew the precepts of God, and his laws.

17 But he ſaid: The thing thou doſt is not good.

18 Thou art ſpent with fooliſh labour, both thou, and this people that is with thee: the buſineſs is above thy ſtrength, thou alone canſt not bear it.

19 But hear my words and counſels, and God ſhall be with thee. Be thou to the people in thoſe things that pertain to God, to bring their words to him:

20 And to ſhew the people the ceremonies and the manner of worſhipping, and the way wherein they ought to walk, and the work that they ought to do.

21 And provide out of all the people able men, ſuch as fear God, in whom there is truth, and that hate avarice, and appoint of them rulers of thouſands, and of hundreds, and of fifties, and of tens,

22 Who may judge the people at all times: and when any great matter ſoever ſhall fall out: let them refer it to thee, and let them judge the leſſer matters only: that ſo it may be lighter for thee, the burden being ſhared out unto others.

23 If thou doſt this, thou ſhalt fulfil the commandment of God, and ſhalt be able to bear his precepts: and all this people ſhall return to their places with peace.

24 And when Moſes heard this, he did all things that he had ſuggeſted unto him.

25 And chooſing able men out of all Iſrael, he appoint-

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ed them rulers of the people, rulers over thousands, and over hundreds, and over fifties, and over tens.

26 And they judged the people at all times: and whatsoever was of greater difficulty they referred to him, and they judged the easier cases only.

27 And he let his kinsman depart: and he returned and went into his own country.

CHAP. XIX.

They come to Sinai: the people are commanded to be sanctified. The Lord, coming in thunder and lightning, speaketh with Moses.

IN the third month of the departure of Israel out of the land of Egypt, on this day they came into the wilderness of Sinai;

2 For departing out of Raphidem, and coming to the desart of Sinai, they camped in the same place, and there Israel pitched their tents over against the mountain.

3 And Moses went up to God: and the Lord called unto him from the mountain, and said: Thus shalt thou say to the house of Jacob, and tell the children of Israel:

4 You have seen what I have done to the Egyptians, how I have carried you upon the wings of eagles, and have taken you to myself.

5 If therefore you will hear my voice, and keep my covenant, you shall be my peculiar possession above all people: for all the earth is mine.

6 And you shall be to me a priestly kingdom, and a holy nation. These are the words thou shalt speak to the children of Israel.

7 Moses came: and calling together the elders of the people, he declared all the words which the Lord had commanded.

8 And all the people answered together: All that the Lord hath spoken, we will do. And when Moses had related the people's words to the Lord,

9 The Lord said to him: Lo now will I come to thee in the darkness of a cloud, that the people may hear me speaking to thee, and may believe thee for ever. And Moses told the word of the people to the Lord.

10 And he said to him: Go to the people, and sanctify them to-day, and to-morrow, and let them wash their garments.

11 And let them be ready against the third day: for on the third day the Lord will come down in the sight of all the people upon mount Sinai.

12 And thou shalt appoint certain limits to the people round about, and thou shalt say to them: Take heed ye go not up into the mount;

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and that ye touch not the borders thereof; every one that toucheth the mount, dying he shall die.

13 No hands shall touch him, but he shall be stoned to death, or shall be shot thro' with arrows: whether it be beast, or man, he shall not live. When the trumpet shall begin to sound, then let them go up into the mount.

14 And Moses came down from the mount to the people, and sanctified them. And when they had washed their garments,

15 He said to them: Be ready against the third day, and come not near your wives.

16 And now the third day was come, and the morning appeared: and behold thunders began to be heard, and lightning to flash, and a very thick cloud to cover the mount, and the noise of the trumpet sounded exceeding loud; and the people that was in the camp, feared.

17 And when Moses had brought them forth to meet God from the place of the camp, they stood at the bottom of the mount.

18 And all mount Sinai was on a smoke: because the Lord was come down upon it in fire, and the smoke arose from it as out of a furnace: and all the mount was terrible

19 And the sound of the trumpet grew by degrees louder and louder, and was drawn out to a greater length: Moses spoke, and God answered him.

20 And the Lord came down upon mount Sinai in the very top of the mount, and he called Moses unto the top thereof. And when he was gone up thither.

21 He said unto him: Go down, and charge the people: lest they should have a mind to pass the limits to see the Lord, and a very great multitude of them should perish.

22 The priests also that come to the Lord, let them be sanctified, lest he strike them.

23 And Moses said to the Lord: The people cannot come up to mount Sinai: for thou didst charge and command, saying: Set limits about the mount, and sanctify it.

24 And the Lord said to him: Go, get thee down: and thou shalt come up, thou and Aaron with thee: but let not the priests and the people pass the limits, nor come up to the Lord, lest He kill them.

25 And Moses went down to the people and told them all.

CHAP. XX.

The ten commandments.

AND the Lord spoke all these words:

2 I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

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3 Thou ſhalt not have ſtrange gods before me.

4 Thou ſhalt not make to thyſelf * a graven thing, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, nor of thoſe things that are in the waters under the earth.

5 Thou ſhalt not adore them, nor ſerve *them:* I am the Lord thy God, mighty, jealous, viſiting the iniquity of the fathers upon the children, upon the third and fourth generation of them that hate me:

6 And ſhewing mercy unto thouſands to them that love me, and keep my commandments.

7 Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that ſhall take the name of the Lord his God in vain.

8 Remember that thou keep holy the ſabbath day.

9 Six days ſhalt thou labour, and ſhalt do all thy works.

10 But on the ſeventh day is the ſabbath of the Lord thy God: thou ſhalt do no work on it, thou nor thy ſon, nor thy daughter, nor thy man ſervant, nor thy maid ſervant, nor thy beaſt, nor the ſtranger that is within thy gates.

11 For in ſix days the Lord made heaven and earth, and the ſea, and all things that are in them, and reſted on the ſeventh day, therefore the Lord bleſſed the ſeventh day, and ſanctified it.

12 Honour thy father and thy mother, that thou mayſt be long-lived upon the land, which the Lord thy God will give thee.

13 Thou ſhalt not kill.

14 Thou ſhalt not commit adultery.

15 Thou ſhalt not ſteal.

16 Thou ſhalt not bear falſe witneſs againſt thy neighbour.

17 Thou ſhalt not covet

* Chap. XX. Ver. 4. *A graven thing, nor the likeneſs of any thing*, &c. All ſuch images or likeneſſes are forbidden by this commandment, as are made to be *adored* and *ſerved;* according to that which immediately follows, *thou ſhalt not adore them, nor ſerve them.* That is, all ſuch as are deſigned for *idols* or *image gods*, or are worſhipped with *divine honour.* But otherwiſe, images, pictures, or repreſentations, even in the houſe of God, and in the very ſanctuary, ſo far from being forbidden, are expreſsly authorized by the word of God. See *Exodus* xxv. 18. &c. chap. xxxvii. 7. *Numbers* xxi. 8, 9. 1 *Chronic.* xxviii. 18, 19. 2 *Chronic.* iii. 10.

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thy neighbour's houſe, neither ſhalt thou deſire his wife, nor his ſervant, nor his handmaid, nor his ox, nor his aſs, nor any thing that is his.

18 And all the people ſaw the voices and the flames, and the ſound of the trumpet, and the mount ſmoking: and being terrified and ſtruck with fear, they ſtood afar off,

19 Saying to Moſes: Speak thou to us, and we will hear: let not the Lord ſpeak to us, leſt we die.

20 And Moſes ſaid to the people: Fear not: for God is come to prove you, and that the dread of him might be in you, and you ſhould not ſin.

21 And the people ſtood afar off. But Moſes went to the dark cloud wherein God was.

22 And the Lord ſaid to Moſes: Thus ſhalt thou ſay to the children of Iſrael: You have ſeen that I have ſpoken to you from heaven.

23 You ſhall not make gods of ſilver, nor ſhall you make to yourſelves gods of gold.

24 You ſhall make an altar of earth unto me, and you ſhall offer upon it your holocauſts and peace-offerings, your ſheep and oxen, in every place where the memory of my name ſhall be: I will come to thee, and will bleſs thee.

25 And if thou make an altar of ſtone unto me, thou ſhalt not build it of hewn ſtones; for if thou lift up a tool upon it, it ſhall be defiled.

26 Thou ſhalt not go up by ſteps unto my altar, leſt thy nakedneſs be diſcovered.

CHAP. XXI.

Laws relating to juſtice.

THESE are the judgments which thou ſhalt ſet before them.

2 If thou buy a Hebrew ſervant, ſix years ſhall he ſerve thee: in the ſeventh he ſhall go out free for nothing.

3 With what raiment he came in, with the like let him go out: if having a wife, his wife alſo ſhall go out with him.

4 But if his maſter gave him a wife, and ſhe hath born ſons and daughters, the woman and her children ſhall be her maſter's: but he himſelf ſhall go out with his raiment.

5 And if the ſervant ſhall ſay: I love my maſter, and my wife and children, I will not go out free:

6 His maſter ſhall bring him to * the gods: and he ſhall be ſet to the door and

* Chap. XXI. ver. 6. *To the gods*; Elohim. That is to the judges or magiſtrates, authorized by God.

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the posts, and he shall bore his ear through with an awl: and he shall be his servant for ever.

7 If any man sell his daughter to be a servant, she shall not go out, as bondwomen are wont to go out.

8 If she displease the eyes of her master to whom she was delivered, he shall let her go: but he shall have no power to sell her to a foreign nation, if he despise her.

9 But if he have betrothed her to his son, he shall deal with her after the manner of daughters.

10 And if he take another wife for him, he shall provide her a marriage, and raiment, neither shall he refuse the price of her chastity.

11 If he do not these three things, she shall go out free without money.

12 He that striketh a man with a will to kill him, shall be put to death.

13 But he that did not lie in wait for him, but God delivered him into his hands: I will appoint thee a place to which he must flee.

14 If a man kill his neighbour on set purpose, and by lying in wait for him: thou shalt take him away from my altar, that he may die.

15 He that striketh his father or mother, shall be put to death.

16 He that shall steal a man, and sell him, being convicted of the guilt, shall be put to death.

17 He that curseth his father or mother, shall die the death.

18 If men quarrel, and the one strike his neighbour with a stone or with his fist; and he die not, but keepeth his bed:

19 If he rise again and walk abroad upon his staff, he that struck him shall be quit, yet so that he make restitution for his work, and for his expences upon the physicians.

20 He that striketh his bond-man or bond-woman with a rod, and they die under his hands, shall be guilty of the crime.

21 But if the party remain alive a day or two, he shall not be subject to the punishment, because it is his money.

22 If men quarrel, and one strike a woman with child, and she miscarry indeed, but live herself, he shall be answerable for so much damage as the woman's husband shall require, and as arbiters shall award.

23 But if her death ensue thereupon, he shall render life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning,

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wound for wound, ſtripe for ſtripe.

26 If any man ſtrike the eye of his man-ſervant or maid-ſervant, and leave them but one eye, he ſhall let them go free for the eye which he put out.

27 Alſo if he ſtrike out a tooth of his man-ſervant or maid-ſervant, he ſhall in like manner make them free.

28 If an ox gore a man or a woman, and they die, he ſhall be ſtoned: and his fleſh ſhall not be eaten, but the owner of the ox ſhall be quit.

29 But if the ox was wont to puſh with his horn yeſterday and the day before, and they warned his maſter, and he did not ſhut him up, and he ſhall kill a man or a woman: then the ox ſhall be ſtoned, and his owner alſo ſhall be put to death.

30 And if they ſet a price upon him, he ſhall give for his life whatſoever is laid upon him.

31 If he have gored a ſon, or a daughter, he ſhall fall under the like ſentence.

32 If he aſſault a bondman or bond-woman, he ſhall give thirty ſicles of ſilver to their maſter, and the ox ſhall be ſtoned.

33 If a man open a pit, and dig one, and cover it not, and an ox or an aſs fall into it,

34 The owner of the pit ſhall pay the price of the beaſts: and that which is dead ſhall be his own.

35 If one man's ox gore another man's ox, and he die, they ſhall ſell the live ox, and ſhall divide the price, and the carcaſe of that which died they ſhall part between them.

36 But if he knew that his ox was wont to puſh yeſterday and the day before, and his maſter did not keep him in: he ſhall pay ox for ox, and ſhall take the whole carcaſs.

CHAP. XXII.

The puniſhment of theft, and other treſpaſſes. The law of lending without uſury, of taking pledges, of reverence to ſuperiors, and of paying tithes.

IF any man ſteal an ox or a ſheep, and kill or ſell it, he ſhall reſtore five oxen for one ox, and four ſheep for one ſheep.

2 If a thief be found breaking open a houſe or undermining it, and be wounded ſo as to die: he that ſlew him ſhall not be guilty of blood.

3 But if he did this when the ſun is riſen, he hath committed murder, and he ſhall die. If he have not wherewith to make reſtitution for the theft, he ſhall be ſold.

4 If that which he ſtole

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be found with him, alive, either ox, or ass, or sheep: he shall restore double.

5 If any man hurt a field or a vineyard, and put in his beast to feed upon that which is other mens, he shall restore the best of whatsoever he hath in his own field, or in his vineyard, according to the estimation of the damage.

6 If a fire breaking out light upon thorns, and catch stacks of corn, or corn standing in the fields, he that kindled the fire shall make good the loss.

7 If a man deliver money, or any vessel unto his friend to keep, and they be stolen away from him that received them; if the thief be found, he shall restore double:

8 If the thief be not known, the master of the house shall be brought to * the gods, and shall swear that he did not lay his hand upon his neighbour's goods

9 To do any fraud, either in ox or in ass, or sheep, or raiment, or any thing that may bring damage: the cause of both parties shall come to the gods: and if they give judgment, he shall restore double to his neighbour.

10 If a man deliver ass, ox, sheep, or any beast, to his neighbour's custody, and it die, or be hurt, or be taken by enemies, and no man saw it:

11 There shall be an oath between them, that he did not put forth his hand to his neighbour's goods: and the owner shall accept of the oath, and he shall not be compelled to make restitution.

12 But if it were taken away by stealth, he shall make the loss good to the owner.

13 If it were eaten by a beast, let him bring to him that which was slain, and he shall not make restitution.

14 If a man borrow of his neighbour any of these things, and it be hurt or die, the owner not being present, he shall be obliged to make restitution.

15 But if the owner be present, he shall not make restitution, especially if it were hired, and came for the hire of his work.

16 If a man seduce a virgin not yet espoused, and lie with her, he shall endow her, and have her to wife.

17 If the maid's father will not give her to him, he shall give money according to the dowry which virgins are wont to receive.

18 Wizards thou shalt not suffer to live.

19 Whosoever lieth with a beast, shall be put to death.

20 He that sacrificeth to

* Chap. XXII. Ver. 8. *The gods*; the judges.

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gods, shall be put to death, save only to the Lord.

21 Thou shalt not molest a stranger, nor afflict him: for yourselves also are strangers in the land of Egypt:

22 You shall not hurt a widow or an orphan.

23 If you hurt them, they will cry out to me, and I will hear their cry:

24 And my rage shall be enkindled, and I will strike you with the sword, and your wives shall be widows, and your children fatherless.

25 If thou lend money to any of my people that is poor, that dwelleth with thee, thou shalt not be hard upon them as an extortioner, nor oppress them with usuries.

26 If thou take of thy neighbour a garment in pledge, thou shalt give it him again before sun-set.

27 For that same is the only thing wherewith he is covered, the clothing of his body, neither hath he any other to sleep in: if he cry to me, I will hear him, because I am compassionate.

28 Thou shalt not speak ill of the gods, and the prince of thy people thou shalt not curse.

29 Thou shalt not delay to pay thy tithes and thy first-fruits: thou shalt give the first-born of thy sons to me.

30 Thou shalt do the same with the first-born of thy oxen also and sheep: seven days let it be with its dam, the eight day thou shalt give it to me.

31 You shall be holy men to me: the flesh that beasts have tasted of before, you shall not eat, but shall cast it to the dogs.

CHAP. XXIII.

Laws for judges: the rest of the seventh year, and day: three principal feasts to be solemnized every year: the promise of an Angel to conduct and protect them: idols are to be destroyed.

THOU shalt not receive the voice of a lye: neither shalt thou join thy hand to bear false witness for a wicked person.

2 Thou shalt not follow the multitude to do evil: neither shalt thou yield in judgment to the opinion of the most part, to stray from the truth.

3 Neither shalt thou favour a poor man in judgment.

4 If thou meet thy enemy's ox or ass going astray, bring it back to him.

5 If thou see the ass of him that hateth thee lie underneath his burden, thou shalt not pass by, but shalt lift *him* up with him.

6 Thou shalt not go aside in the poor man's judgment.

7 Thou shalt fly lying.

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The innocent and juſt perſon thou ſhalt not put to death: becauſe I abhor the wicked.

8 Neither ſhalt thou take bribes, which even blind the wiſe, and pervert the words of the juſt.

9 Thou ſhalt not moleſt a ſtranger, for you know the hearts of ſtrangers; for you alſo were ſtrangers in the land of Egypt.

10 Six years ſhalt thou ſow thy ground, and ſhalt gather the corn thereof.

11 But the ſeventh year thou ſhalt let it alone, and ſuffer it to reſt, that the poor of thy people may eat, and whateſoever ſhall be left, let the beaſts of the field eat it: ſo ſhalt thou do with thy vineyard and thy oliveyard.

12 Six days thou ſhalt work: the ſeventh day thou ſhalt ceaſe, that thy ox and thy aſs may reſt: and the ſon of thy handmaid and the ſtranger may be refreſhed.

13 Keep all things that I have ſaid to you. And by the name of ſtrange gods you ſhall not ſwear, neither ſhall it be heard out of your mouth.

14 Three times every year you ſhall celebrate feaſts to me.

15 Thou ſhalt keep the feaſt of unleavened bread. Seven days ſhalt thou eat unleavened bread, as I commanded thee, in the time of the month of new corn, when thou didſt come forth out of Egypt: thou ſhalt not appear empty before me.

16 And the feaſt of the harveſt of the firſt-fruits of thy work, whatſoever thou haſt ſown in the field. The feaſt alſo in the end of the year, when thou haſt gathered in all thy corn out of the field.

17 Thrice a year ſhall all thy males appear before the Lord thy God.

18 Thou ſhalt not ſacrifice the blood of my victim upon leaven: neither ſhall the fat of my ſolemnity remain until the morning.

19 Thou ſhalt carry the firſt-fruits of the corn of thy ground to the houſe of the Lord thy God. Thou ſhalt not boil a kid in the milk of his dam.

20 Behold I will ſend my Angel, who ſhall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared.

21 Take notice of him, and hear his voice, and do not think him one to be contemned: for he will not forgive when thou haſt ſinned, and my name is in him.

22 But if thou wilt hear his voice, and do all that I ſpeak, I will be an enemy to thy enemies, and will afflict them that afflict thee.

23 And my angel ſhall go before thee, and ſhalt bring

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thee in unto the Amorrhite, and the Hethite, and the Pherezite, and the Chananite, and the Hevite, and the Jebuzite, whom I will destroy.

24 Thou shalt not adore their gods, nor serve them. Thou shalt not do their works, but shalt destroy them and break their statues.

25 And you shall serve the Lord your God, that I may bless your bread and *your* waters, and may take away sickness from the midst of thee.

26 There shall not be one fruitless nor barren in thy land: I will fill the number of thy days.

27 I will send my fear before thee, and will destroy all the people, to whom thou shalt come: and will turn the backs of all thy enemies before thee:

28 Sending out hornets before, that shall drive away the Hevite, and the Chananite, and the Hethite, before thou come in.

29 I will not cast them out from thy face in one year: lest the land be brought into a wilderness, and the beasts multiply against thee.

30 By little and little I will drive them out from before thee, till thou be increased, and dost possess the land.

31 And I will set thy bounds from the red sea to the sea of the Palestines, and from the desart to the river: I will deliver the inhabitants of the land into your hands, and will drive them out from before you.

32 Thou shalt not enter into league with them, nor with their gods.

33 Let them not dwell in thy land, lest perhaps they make thee sin against me, if thou serve their gods: which undoubtedly will be a scandal to thee.

CHAP. XXIV.

Moses writeth his law; and after offering sacrifices, sprinkleth the blood of the testament upon the people: then goeth up the mountain, which God covereth with a fiery cloud.

AND he said to Moses: Come up to the Lord, thou, and Aaron, Nadab and Abiu, and seventy of the ancients of Israel, and you shall adore afar off.

2 And Moses alone shall come up to the Lord, but they shall not come nigh: neither shall the people come up with him.

3 So Moses came and told the people all the words of the Lord, and *all* the judgments: and all the people answered with one voice: We will do all the words of the Lord: which he hath spoken.

4 And Moses wrote all the words of the Lord: and rising in the morning, he built an

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altar at the foot of the mount, and twelve * titles, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, and they offered † holocausts, and sacrificed pacific victims of calves to the Lord.

6 Then Moses took half of the blood, and put it into bowls: and the rest he poured upon the altar.

7 And taking the book of the covenant, he read it in the hearing of the people: and they said: All things that the Lord hath spoken, we will do, we will be obedient.

8 And he took the blood, and sprinkled it upon the people, and said: This is the blood of the covenant which the Lord hath made with you concerning all these words.

9 Then Moses and Aaron, Nadab and Abiu, and seventy of the ancients of Israel went up.

10 And they saw the God of Israel: And under his feet as it were a work of sapphire-stone, and as the heaven, when clear.

11 Neither did he lay his hand upon those of the children of Israel, that retired afar off, and they saw God, and they did eat, and drink.

12 And the Lord said to Moses: Come up to me into the mount, and be there: And I will give thee tables of stone, and the law, and the commandments which I have written: that thou mayst teach them.

13 Moses rose up, and his minister Josue: And Moses going up into the mount of God,

14 Said to the ancients: Wait ye here till we return to you, you have Aaron and Hur with you: if any question shall rise, you shall refer it to them.

15 And when Moses was gone up, a cloud covered the mount.

16 And the glory of the Lord dwelt upon Sinai, covering it with a cloud six days, and the seventh day he called him out of the midst of the cloud.

17 And the sight of the glory of the Lord, was like a burning fire upon the top of the mount, in the eyes of the children of Israel.

18 And Moses entering into the midst of the cloud, went up into the mountain: And he was there forty days, and forty nights.

* Chap. XXIV. Ver. 4. *Titles.* That is pillars.

† Ver. 5. *Holocausts.*, whole burnt offerings: in which the whole sacrifice was consumed with fire, upon the altar.

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CHAP. XXV.

Offerings prescribed for making the tabernacle, the ark, the candlestick, &c.

AND the Lord spoke to Moses, saying:

2 Speak to the children of Israel, that they bring * first fruits to me of every man that offereth of his own accord, you shall take them.

3 And these are the things you must take: Gold, and silver, and brass,

4 Violet and purple, and scarlet twice dyed, and fine linen, and goat's hair.

5 And ram skins dyed red, and violet skins, and † setim-wood:

6 Oil to make lights: spices for ointment, and for sweet-smelling incense.

7 Onyx stones, and precious stones to adorn ‡ the ephod, and the rational.

8 And they shall make me a sanctuary, and I will dwell in the midst of them:

9 According to all the likeness of the tabernacle which I will shew thee, and of all the vessels for the service thereof: and thus you shall make it:

10 Frame an ark of setim-wood, the length whereof shall be of two cubits and a half: the breadth, a cubit and a half: the height, likewise a cubit and a half.

11 And thou shalt overlay it with the purest gold within and without: and over it thou shalt make a golden crown round about:

12 And four golden rings, which thou shalt put at the four corners of the ark: let two rings be on the one side, and two on the other.

13 Thou shalt make bars also of setim-wood, and shalt overlay them with gold.

14 And thou shalt put them in through the rigs that are in the sides of the ark, that it may be carried on them:

15 And they shall be always in the rings, neither shall they at any time be drawn out of them.

16 And thou shalt put in the ark the testimony which I will give thee.

17 Thou shalt make also

* Chap. XXV. Ver. 2. *First-fruits*, offerings, of some of the best and choicest of their goods.

† Ver. 5. *Setim-wood.* The wood of a tree that grows in the wilderness, which is said to be incorruptible.

‡ Ver. 7. *The ephod and the rational.* The *ephod* was the high priest's upper vestment; and the *rational* his breast-plate, in which were twelve gems, &c.

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* a propitiatory of the purest gold: the length thereof shall be two cubits and a half, and the breadth a cubit and a half.

18 Thou shalt make also two cherubims of beaten gold on the two sides of the oracle.

19 Let one cherub be on the one side, and the other on the other.

20 Let them cover both sides of the propitiatory spreading their wings, and covering the oracle, and let them look one towards the other, their faces being turned towards the propitiatory wherewith the ark is to be covered,

21 In which thou shalt put the testimony that I will give thee.

22 Thence will I give orders, and will speak to thee over the propitiatory and from the midst of the two cherubims, which shall be upon the ark of the testimony, all things which I will command the children of Israel by thee.

23 Thou shalt make † a table also of setim-wood, of two cubits in length, and a cubit in breadth, and a cubit and a half in height.

24 And thou shalt overlay it with the purest gold: and thou shalt make to it a golden ledge round about,

25 And to the ledge itself a polished crown, four inches high: and over the same another golden crown.

26 Thou shalt prepare also four golden rings, and shalt put them in the four corners of the same table over each foot,

27 Under the crown shall the golden rings be, that the bars may be put thro' them, and the table may be carried.

28 The bars also themselves thou shalt make of setim-wood, and shalt overlay them with gold to bear up the table.

29 Thou shalt prepare also dishes, and bowls, censers, and cups, wherein the ‡ libations are to be offered, of the purest gold.

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* Ver. 17. *A propitiatory;* a covering for the ark: called a *propitiatory* or *mercy seat*, because the Lord, who was supposed to sit there upon the wings of the cherubims, with the ark for his foot-stool, from thence shewed mercy. It is also called *the oracle*, ver. 18 and 20, because, from thence, God gave his orders and his answers.

† Ver. 23. *A table*, on which were to be placed the twelve *loaves of proposition;* or, as they are called in the Hebrew, the *face-bread*, because they were always to stand before the *face* of the Lord in his temple: as a figure of the eucharistick sacrifice and sacrament, in the church of Christ.

‡ Ver. 29. *Libations.* That is, drink-offerings.

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30 And thou shalt set upon the table loaves of proposition in my sight always.

31 Thou shalt make also * a candlestick of beaten work of the finest gold, the shaft thereof, and the branches, the cups, and the bowls, and the lillies going forth from it.

32 Six branches shall come out of the sides, three out of one side, and three out of the other.

33 Three cups as it were nuts to every branch, and a bowl withal, and a lily: and three cups likewise of the fashion of nuts in the other branch, and a bowl withal, and a lily. Such shall be the work of the six branches, that are to come out from the shaft:

34 And in the candlestick itself shall be four cups in the manner of a nut, and at every one bowls and lilies.

35 Bowls under two branches in three places, which together make six, coming forth out of one shaft.

36 And both the bowls and the branches shall be of the same beaten work of the purest gold.

37 Thou shalt make also seven lamps, and shalt set them upon the candlestick, to give light over against.

38 The snuffers also, and where the snuffings shall be put out, shall be made of the purest gold.

39 The whole weight of the candlestick, with all the furniture thereof, shall be a talent of the purest gold.

40 Look, and make *it* according to the pattern that was shewed thee in the mount.

CHAP. XXVI.

The form of the tabernacle with its apurtenances.

AND thou shalt make the tabernacle in this manner: Thou shall make ten curtains of fine twisted linnen, and violet and purple, and scarlet twice dyed, diversified with embroidery.

2 The length of one curtain shall be twenty-eight cubits; the breadth, shall be four cubits. All the curtains shall be of one measure.

3 Five curtains shall be joined one to another, and the other five shall be coupled together in like manner.

4 Thou shalt make loops of violet in the sides and tops of the curtains, that they may be joined one to another.

5 Every curtain shall have

* Ver. 31. *A candlestick.* This candlestick, with its seven lamps, which was always to give light in the house of God, was a figure of the light of the Holy Ghost, and his sevenfold grace, in the sanctuary of the church of Christ.

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fifty loops on both sides, so set on, that one loop may be against another loop, and one may be fitted to the other.

6 Thou shalt make also fifty rings of gold wherewith the veils of the curtains are to be joined, that it may be made one tabernacle.

7 Thou shalt make also eleven curtains of goats hair to cover the top of the tabernacle.

8 The length of one hair-curtain shall be thirty cubits: and the breadth, four: the measure of all the curtains shall be equal.

9 Five of which thou shalt couple by themselves, and the six others thou shalt couple one to another, so as to double the sixth curtain in the front of the roof.

10 Thou shalt make also fifty loops in the edge of one curtain, that it may be joined with the other: and fifty loops in the edge of the other curtain, that it may be coupled with its fellow.

11 Thou shalt make also fifty buckles of brass, wherewith the loops may be joined, that of all there may be made one covering.

12 And that which shall remain of the curtains, that are prepared for the roof, to wit, one curtain that is over and above, with the half thereof thou shalt cover the back-side of the tabernacle.

13 And there shall hang down a cubit on the one side, and another on the other side, which is over and above in the length of the curtains, fencing both sides of the tabernacle.

14 Thou shalt make also another cover to the roof of rams skins dyed red: and over that again another cover of violet coloured skins.

15 Thou shalt make also the boards of the tabernacle standing upright of setim-wood.

16 Let every one of them be ten cubits in length, and in breadth one cubit and a half.

17 In the sides of the boards, shall be made two mortises, whereby one board may be joined to another board: and after this manner shall all the boards be prepared.

18 Of which twenty shall be in the south side southward.

19 For which thou shalt cast forty sockets of silver, that under every board may be put two sockets at the two corners.

20 In the second side also of the tabernacle that looketh to the north, there shall be twenty boards,

21 Having forty sockets of silver, two sockets shall be put under each board.

22 But on the west side of

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the tabernacle thou ſhalt make ſix boards,

23 And again other two which ſhall be erected in the corners at the back of the tabernacle.

24 And they ſhall be joined together from beneath unto the top, and one joint ſhall hold them all. The like joining ſhall be obſerved for the two boards alſo that are to be put in the corners.

25 And they ſhall be in all eight boards, and their ſilver ſockets ſixteen, reckoning two ſockets for each board.

26 Thou ſhalt make alſo five bars of ſetim-wood, to hold together the boards on one ſide of the tabernacle,

27 And five others on the other ſide, and as many at the weſt ſide:

28 And they ſhall be put along by the midſt of the boards from one end to the other.

29 The boards alſo themſelves thou ſhalt overlay with gold, and ſhalt caſt rings of gold to be ſet upon them, for places for the bars to hold together the board-work: which *bars* thou ſhalt cover with plates of gold.

30 And thou ſhalt rear up the tabernacle according to the pattern that was ſhewed thee in the mount.

31 Thou ſhalt make alſo a veil of violet, and purple, and ſcarlet twice dyed, and fine twiſted linen, wrought with embroidered work and goodly variety:

32 And thou ſhalt hang it up before four pillars of ſetim-wood, which themſelves alſo ſhall be overlaid with gold, and ſhall have heads of gold, but ſockets of ſilver.

33 And the veil ſhall be hanged on with rings, and within it thou ſhalt put the ark of the teſtimony; and * the ſanctuary, and the holy of holies, ſhall be divided with it.

34 And thou ſhalt ſet the propitiatory upon the ark of the teſtimony in the holy of holies.

35 And the table without the veil: and over-againſt the table the candleſtick in the

* Chap. XXVI. Ver. 33. *The ſanctuary, &c.* That part of the tabernacle which was without the veil, into which the prieſts daily entered, is here called *the ſanctuary*, or, holy place; that part which was within the veil, into which no one but the high prieſt ever went in, and he but once a year, is called *the holy of holies* (literally, *the ſanctuary of the ſanctuary*) as being the moſt holy of all holy places.

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south side of the tabernacle: for the table shall stand in the north side.

36 Thou shalt make also a hanging in the entrance of the tabernacle of violet, and purple, and scarlet twice dyed, and fine twisted linen, with embroidered work.

37 And thou shalt overlay with gold five pillars of setim-wood, before which the hanging shall be drawn: their heads shall be of gold, and the sockets of brass.

CHAP. XXVII.

The altar: and the court of the tabernacle with its hangings and pillars. Provision of oil for lamps.

THOU shalt make also an altar of setim-wood, which shall be five cubits long, and as many broad, that is four-square, and three cubits high.

2 And there shall be horns at the four corners of the same: and thou shalt cover it with brass.

3 And thou shalt make for the uses thereof pans to receive the ashes, and tongs and flesh-hooks, and fire-pans, all its vessels thou shalt make of brass.

4 And a grate of brass in manner of a net: at the four corners of which shall be four rings of brass,

5 Which thou shalt put under the hearth of the altar: and the grate shall be even to the midst of the altar.

6 Thou shalt make also two bars for the altar of setim-wood, which thou shalt cover with plates of brass:

7 And thou shalt draw them through rings, and they shall be on both sides of the altar to carry it.

8 Thou shalt not make it solid but empty and hollow, in the inside, as it was shewed thee in the mount.

9 Thou shalt make also the court of the tabernacle, in the south side whereof south-ward there shall be hangings of fine twisted linen of a hundred cubits long for one side.

10 And twenty pillars with as many sockets of brass, the heeds of which with their engraving shall be of silver.

11 In like manner also on the north side there shall be hangings of a hundred cubits long, twenty pillars, and as many sockets of brass, and their heads with their engraving of silver.

12 But in the breadth of the court, that looketh to the west, there shall be hangings of fifty cubits; and ten pillars, and as many sockets.

13 In that breadth also of the court, which looketh to the east, there shall be fifty cubits.

14 In which there shall be for one side hangings of fif-

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teen cubits, and three pillars and as many sockets.

15 And in the other side there shall be hangings of fifteen cubits, with three pillars and as many sockets.

16 And in the entrance of the court there shall be made a hanging of twenty cubits of violet and purple, and scarlet twice dyed, and fine twisted linen, with embroidered work: it shall have four pillars, with as many sockets.

17 All the pillars of the court round about shall be garnished with plates of silver, silver heads and sockets of brass.

18 In length the court shall take up a hundred cubits, in breadth fifty, the height shall be of five cubits, and it shall be made of fine twisted linnen, and shall have sockets of brass

19 All the vessels of the tabernacle for all uses and ceremonies, and the pins both of it, and of the court, thou shalt make of brass.

20 Command the children of Israel that they bring thee the purest oil of the olives, and beaten with a pestle: that a lamp may burn always

21 In the tabernacle of the testimony, without the veil that hangs before the testimony. And Aaron and his sons shall order it, that it may give light before the Lord until the morning. It shall be a perpetual observance throughout their successions among the children of Israel.

CHAP. XXVIII.

The holy vestments for Aaron, and his sons.

TAKE unto thee also Aaron thy brother with his sons, from among the children of Israel, that they may minister to me in the priest's office: Aaron, Nadab, and Abiu, Eleazar, and Ithamar.

2 And thou shalt make a holy vesture for Aaron thy brother, for glory and for beauty.

3 And thou shalt speak to all the wise of heart, whom I have filled with the spirit of wisdom, that they may make Aaron's vestments, in which he being consecrated may minister to me.

4 And these shall be the vestments that they shall make: A rational and an ephod, a tunick and a strait linen garment, a mitre and a girdle. They shall make the holy vestments for thy brother Aaron and his sons, that they may do the office of priesthood unto me.

5 And they shall take gold, and violet, and purple, and scarlet twice dyed, and fine linen,

6 And they shall make the ephod of gold and violet and purple, and scarlet twice dyed, and fine twisted linen em-

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broidered with divers colours.

7 It shall have the two edges joined on the top on both sides, that they may be closed together.

8 The very workmanship also, and all the variety of the work shall be of gold, and violet, and purple, and scarlet twice dyed, and fine twisted linen.

9 And thou shalt take two onyx stones, and shalt grave on them the names of the children of Israel:

10 Six names on one stone, and the other six on the other, according to the order of their birth.

11 With the work of an engraver, and the graving of a jeweller, thou shalt engrave them with the names of the children of Israel, set in gold and compassed about.

12 And thou shalt put them in both sides of the ephod, a memorial for the children of Israel. And Aaron shall bear their names before the Lord upon both shoulders, for a rememberance.

13 Thou shalt make also hooks of gold.

14 And two little chains of the purest gold linked one to another, which thou shalt put into the hooks.

15 And thou shalt make * the rational of judgment with embroidered work of divers colours, according to the workmanship of the ephod, of gold, violet, and purple, and scarlet twice dyed, and fine twisted linen.

16 It shall be four-square and doubled: It shall be the measure of a span, both in length and in breadth.

17 And thou shalt set in it four rowes of stones: In the first row shall be a sardius stone, and a topaz, and an emerald:

18 In the second a carbuncle, a sapphire, and a jasper:

19 In the third a ligurius, an agat, and an amethyst:

20 In the fourth a chrysolite, an onyx and a beryl. They shall be set in gold by their rows.

21 And they shall have the names of the children of Israel: with twelve names shall they be engraved, each stone

* Chap. XXVIII. ver. 15. *The rational of judgment.* This part of the high priest's attire, which he wore at his breast, was called *the rational of judgment;* partly because it admonished both priest and people of their duty to God; by carrying the names of all their tribes in his presence; and by the *Urim* and *Thummim*, that is, *doctrine* and *truth*, which was written upon it: and partly because it gave divine answers and oracles, as if it were *rational* and endowed with judgment.

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with the name, of one, according to the twelve tribes.

22 And thou shalt make on the rational chains linked one to another of the purest gold:

23 And two rings of gold, which thou shalt put in the two ends at the top of the rational.

24 And the golden chains thou shalt join to the rings, that are in the ends thereof:

25 And the ends of the chains themselves thou shalt join together with two hooks, on both sides of the ephod, which is towards the rational.

26 Thou shalt make also two rings of gold which thou shalt put in the top parts of the rational, in the borders that are over-against the ephod, and look towards the back parts thereof.

27 Moreover also other two rings of gold, which are to be set on each side of the ephod beneath, that looketh towards the nether joining, that the rational may be fitted with the ephod,

28 And may be fastened by the rings thereof unto the rings of the ephod with a violet fillet, that the joining artificially wrought may continue, and the rational and the ephod may not be loosed one from the other.

29 And Aaron shall bear the names of the children of Israel in the rational of judgment upon his breast, when he shall enter into the sanctuary, a memorial before the Lord for ever.

30 And thou shalt put in the rational of judgment * Doctrine and Truth, which shall be on Aaron's breast, when he shall go in before the Lord: and he shall bear the judgment of the children of Israel on his breast, in the sight of the Lord always.

31 And thou shalt make the tunick of the ephod all of violet,

32 In the midst whereof above shall be a hole for the head, and a border round about it woven, as is wont to be made in the utmost parts of garments, that it may not easily be broken.

33 And beneath at the feet of the same tunick, round about, thou shalt make as it were pomegranates, of violet, and purple, and scarlet twice dyed, with little bells set between,

34 So that there shall be a

* Ver. 30. *Doctrine and Truth.* Hebrew, *Urim* and *Thummim; illuminations* and *perfections.* These words written on the *rational*, seem to signify the light of doctrine and the integrity of life, with which the priests of God ought to approach to him.

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golden bell and a pomegranate, and again another golden bell and a pomegranate.

35 And Aaron shall be vested with it in the office of his ministry, that the sound may be heard, when he goeth in and cometh out of the sanctuary, in the sight of the Lord, and that he may not die.

36 Thou shalt make also a plate of the purest gold: wherein thou shalt grave with engravers work, Holy to the Lord.

37 And thou shalt tie it with a violet fillet, and it shall be upon the mitre.

38 Hanging over the forehead of the high priest. And Aaron shall bear the iniquities of those things, which the children of Israel have offered and sanctified, in all their gifts and offerings. And the plate shall be always on his forehead, that the Lord may be well pleased with them.

39 And thou shalt gird the tunick with fine linen, and thou shalt make a fine linnen mitre, and a girdle of embroidered work.

40 Moreover for the sons of Aaron thou shalt prepare linen tunicks, and girdles and mitres, for glory and beauty:

41 And with all these things thou shalt vest Aaron thy brother, and his sons with him. And thou shalt consecrate the hands of them all, and shalt sanctify them, that they may do the office of priesthood unto me.

42 Thou shalt make also linen breeches, to cover the flesh of their nakedness from the reins to the thighs:

43 And Aaron and his sons shall use them when they shall go in to the tabernacle of the testimony, or when they approach to the altar to minister in the sanctuary, lest being guilty of iniquity they die. It shall be a law for ever to Aaron, and to his seed after him.

CHAP. XXIX.

The manner of consecrating Aaron and other priests; the institution of the daily sacrifice of two lambs, one in the morning, the other at evening.

AND thou shalt also do this, that they may be consecrated to me in priesthood. Take a calf from the herd, and two rams without blemish,

2 And unleavened bread, and a cake without leaven, tempered with oil, wafers also unleavened, anointed with oil: thou shalt make them all of wheaten flour.

3 And thou shalt put them in a basket and offer *them*, and the calf and the two rams.

4 And thou shalt bring Aaron and his sons to the door of the tabernacle of the testimony. And when thou

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haſt waſhed the father and his ſons with water,

5 Thou ſhalt clothe Aaron with his veſtments, that is, with the linen garment and the tunick, and the ephod and the rational, which thou ſhalt gird with a girdle.

6 And thou ſhalt put the mitre upon his head, and the holy plate upon the mitre.

7 And thou ſhalt pour the oil of unction upon his head: and by this rite ſhall he be conſecrated.

8 Thou ſhalt bring his ſons alſo, and ſhalt put on them the linen tunicks, and gird them with a girdle,

9 To wit, Aaron and his children; and thou ſhalt put mitres upon them: and they ſhall be prieſts to me by a perpetual ordinance. After thou ſhalt have conſecrated their hands,

10 Thou ſhalt preſent alſo the calf before the tabernacle of the teſtimony. And Aaron and his ſons ſhall lay their hands upon his head,

11 And thou ſhalt kill him in the ſight of the Lord, beſide the door of the tabernacle of the teſtimony.

12 And taking ſome of the blood of the calf, thou ſhalt put *it* upon the horns of the altar with thy finger, and the reſt of the blood thou ſhalt pour at the bottom thereof.

13 Thou ſhalt take alſo all the fat that covereth the entrails, and the caul of the liver, and the two kidneys, and the fat that is upon them, and ſhalt offer a burnt offering upon the altar:

14 But the fleſh of the calf and the hide and the dung, thou ſhalt burn abroad, without the camp, becauſe it is for ſin.

15 Thou ſhalt take alſo one ram, upon the head whereof Aaron and his ſons ſhall lay their hands.

16 And when thou haſt killed him, thou ſhalt take of the blood thereof, and pour round about the altar.

17 And thou ſhalt cut the ram in pieces, and having waſhed his entrails and feet, thou ſhalt put them upon the fleſh that is cut in pieces, and upon his head.

18 And thou ſhalt offer the whole ram for a burnt offering upon the altar: it is an oblation to the Lord, a moſt ſweet ſavour of the victim of the Lord.

19 Thou ſhalt take alſo the other ram, upon whoſe head Aaron and his ſons ſhall lay their hands.

20 And when thou haſt ſacrificed him, thou ſhalt take of his blood, and put upon the tip of the right ear of Aaron and of his ſons, and upon the thumbs and great toes of their right hand and foot, and thou ſhalt pour the blood upon the altar round about.

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21 And when thou haſt taken of the blood that is upon the altar, and of the oil of unction, thou ſhalt ſprinkle Aaron and his veſture, his ſons and their veſtments. And after they and their veſtments are conſecrated,

22 Thou ſhalt take the fat of the ram, and the rump, and the fat that covereth the lungs, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right ſhoulder, becauſe it is the ram of conſecration:

23 And one roll of bread, a cake tempered with oil, a wafer out of the baſket of unleavened bread, which is ſet in the ſight of the Lord:

24 And thou ſhalt put all upon the hands of Aaron and of his ſons, and ſhalt ſanctify them, elevating before the Lord.

25 And thou ſhalt take all from their hands: and ſhalt burn them upon the altar for a holocauſt, a moſt ſweet ſavour in the ſight of the Lord, becauſe it is his oblation.

26 Thou ſhalt take alſo the breaſt of the ram, wherewith Aaron was conſecrated, and elevating it, thou ſhalt ſanctify it before the Lord, and it ſhall fall to thy ſhare.

27 And thou ſhalt ſanctify both the conſecrated breaſt, and the ſhoulder that thou didſt ſeparate of the ram,

28 Wherewith Aaron was conſecrated and his ſons, and they ſhall fall to Aaron's ſhare and his ſons by a perpetual right from the children of Iſrael: becauſe they are the choiceſt and the beginnings of their peace-victims which they offer to the Lord.

29 And the holy veſture, which Aaron ſhall uſe, his ſons ſhall have after him, that they may be anointed, and their hands conſecrated in it.

30 He of his ſons that ſhall be appointed high prieſt in his ſtead, and that ſhall enter into the tabernacle of the teſtimony to miniſter in the ſanctuary, ſhall wear it ſeven days.

31 And thou ſhalt take the ram of the conſecration, and ſhalt boil the fleſh thereof in the holy place;

32 And Aaron and his ſons ſhall eat it. The loaves alſo, that are in the baſkets, they ſhall eat in the entry of the tabernacle of the teſtimony:

33 That it may be an atoning ſacrifice, and the hands of the offerers may be ſanctified. A ſtranger ſhall not eat of them, becauſe they are holy.

34 And if there remain of the conſecrated fleſh, or of the bread till the morning, thou ſhalt burn the remainder with fire: they ſhall not be eaten, becauſe they are ſanctified.

35 All that I have commanded thee, thou ſhalt do

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unto Aaron and his ſons. Seven days ſhalt thou conſecrate their hands:

36 And thou ſhalt offer a calf for ſin every day for expiation. And thou ſhalt cleanſe the altar when thou haſt offered the victims of expiation, and ſhalt anoint it to ſanctify it.

37 Seven days ſhalt thou expiate the altar and ſanctify it, and it ſhall be moſt holy. Every one, that ſhall touch it, ſhall be holy.

38 This is what thou ſhalt ſacrifice upon the altar: Two lambs of a year old every day continually.

39 One lamb in the morning, and another in the evening,

40 With one lamb a tenth part of flour tempered with beaten oil, of the fourth part of a hin, and wine for libation of the ſame meaſure.

41 And the other lamb thou ſhalt offer in the evening, according to the rite of the morning oblation, and according to what we have ſaid, for a ſavour of ſweetneſs:

42 It is a ſacrifice to the Lord, by perpetual oblation unto your generations, at the door of the tabernacle of the teſtimony before the Lord, where I will appoint to ſpeak unto thee.

43 And there will I command the children of Iſrael, and the altar ſhall be ſanctified by my glory.

44 I will ſanctify alſo the tabernacle of the teſtimony with the altar, and Aaron with his ſons, to do the office of prieſthood unto me.

45 And I will dwell in the midſt of the children of Iſrael, and will be their God.

46 And they ſhall know that I am the Lord their God, who have brought them out of the land of Egypt, that I might abide among them, I the Lord their God.

CHAP. XXX.

The altar of incenſe: money to be gathered for the uſe of the tabernacle: the braſen laver: the holy oil of unction, and the compoſition of the perfume.

THOU ſhalt make alſo * an altar to burn incenſe, of ſetim-wood,

2 It ſhall be a cubit in length, and another in breadth, that is, four-ſquare, and two in height. Horns ſhall go out of the ſame.

3 And thou ſhalt over-lay it with the pureſt gold, as

* Chap. XXX. Ver. 1. *An altar to burn incenſe.* This burning of incenſe was an emblem of prayer, aſcending to God from an inflamed heart. See *Pſalm* cxl. 2. *Apocalypſe* v. 8, and viii. 4.

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well the grate thereof, as the walls round about, and the horns. And thou shalt make to it a crown of gold round about,

4 And two golden rings under the crown on either side, that the bars may be put into them, and the altar be carried.

5 And thou shalt make the bars also of setim-wood, and shalt over lay them with gold.

6 And thou shalt set the altar over-against the veil, that hangeth before the ark of the testimony before the propitiatory wherewith the testimony is covered, where I will speak to thee.

7 And Aaron shall burn sweet smelling incense upon it, in the morning. When he shall dress the lamps, he shall burn it:

8 And when he shall place them in the evening, he shall burn an everlasting incense before the Lord throughout your generations.

9 You shall not offer upon it incense of another composition, nor oblation, and victim, neither shall you offer libations.

10 And Aaron shall pray upon the horns therof once a year, with the blood of that which was offered for sin, and shall make atonement upon it in your generations. It shall be most holy to the Lord.

11 And the Lord spoke to Moses, saying:

12 When thou shalt take the sum of the children of Israel according to their number, every one of them shall give a price for their souls to the Lord, and there shall be no scourge among them, when they shall be reckoned.

13 And this shall every one give that passeth at the naming, * half a sicle according to the standard of the temple. A sicle hath twenty obols. Half a sicle shall be offered to the Lord.

14 He that is counted in the number from twenty years and upwards, shall give the price.

15 The rich man shall not add to half a sicle, and the poor man shall diminish nothing.

16 And the money received, which was contributed by the children of Israel, thou shalt deliver unto the uses of the tabernacle of the testimony, that it may be a memorial of them before the Lord, and

* Ver. 13. *Half a sicle.* A *sicle* or *shekel* of silver, (which was also called a *stater*) according to the standard or weight of the sanctuary, which was the most just and exact, was half an ounce of silver, that is about half a crown of English money. The *obol* or *gerah* was about three halfpence.

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he may be merciful to their ſouls.

17 And the Lord ſpoke to Moſes, ſaying:

18 Thou ſhalt make alſo a braſen laver with its foot, to waſh in: and thou ſhalt ſet it between the tabernacle of the teſtimony and the altar. And water being put into it,

19 Aaron and his ſons ſhall waſh their hands and feet in it,

20 When they are going into the tabernacle of the teſtimony, and when they are to come to the altar, to offer on it in incenſe to the Lord,

21 Leſt perhaps they die. It ſhall be an everlaſting law to him, and to his ſeed by ſucceſſions.

22 And the Lord ſpoke to Moſes,

23 Saying: Take ſpices, of principal and choſen myrrh five hundred ſicles, and of cinnamon half ſo much, that is, two hundred and fifty ſicles, of calamus in like manner two hundred and fifty,

24 And of caſſia five hundred ſicles by the weight of the ſanctuary, of oil of olives the meaſure hin:

25 And thou ſhalt make the holy oil of unction, an ointment compounded after the art of the perfumer,

26 And therewith thou ſhalt anoint the tabernacle of the teſtimony, and the ark of the teſtament,

27 And the table with the veſſels thereof, the candleſtick, and the furniture thereof, the altars of incenſe,

28 And of holocauſt, and all the furniture that belongeth to the ſervice of them.

29 And thou ſhalt ſanctify all, and they ſhall be moſt holy: he that ſhall touch them ſhall be ſanctified.

30 Thou ſhalt anoint Aaron and his ſons, and ſhalt ſanctify them, that they may do the office of prieſthood unto me.

31 And thou ſhalt ſay to the children of Iſrael: This oil of unction ſhall be holy unto me throughout your generations.

32 The fleſh of man ſhall not be anointed therewith; and you ſhall make none other of the ſame compoſition, becauſe it is ſanctified, and ſhall be holy unto you.

33 What man ſoever ſhall compound ſuch, and ſhall give thereof to a ſtranger, he ſhall be cut off from his people.

34 And the Lord ſaid to Moſes: Take unto thee ſpices, ſtacte, and onycha, galbanum of ſweet ſavour, and the cleareſt frankincence, all ſhall be of equal weight.

35 And thou ſhalt make incenſe compounded by the work of the perfumer, well tempered together, and pure, and moſt worthy of ſanctification.

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36 And when thou haſt beaten all into very ſmall powder, thou ſhalt ſet of it before the tabernacle of the teſtimony, in the place where I will appear to thee. Moſt holy ſhall this incenſe be unto you.

37 You ſhall not make ſuch a compoſition for your own uſes, becauſe it is holy to the Lord.

38 What man ſoever ſhall make the like, to enjoy the ſmell thereof, he ſhall periſh out of his people.

CHAP. XXXI.

Beſeleel and Ooliab are appointed by the Lord to make the tabernacle and the things belonging thereto. The obſervation of the ſabbath day is again commanded. And the Lord delivereth to Moſes two tables written with the finger of God.

AND the Lord ſpoke to Moſes, ſaying:

2 Behold, I have called by name Beſeleel the ſon of Uri the ſon of Hur of the tribe of Juda,

3 And I have filled him with the ſpirit of God, with wiſdom and underſtanding, and knowledge in all manner of work,

4 To deviſe whatſoever may be artificially made of gold, and ſilver, and braſs,

5 Of marble, and precious ſtones, and variety of wood.

6 And I have given him for his companion Ooliab the ſon of Achiſamech of the tribe of Dan. And I have put wiſdom in the heart of every ſkilful man, that they may make all things which I have commanded thee;

7 The tabernacle of the covenant, and the ark of the teſtimony, and the propitiatory, that is over it, and all the veſſels of the tabernacle,

8 And the table, and the veſſels thereof, the moſt pure candleſtick with the veſſels thereof, and the altars of incenſe,

9 And of holocauſt, and all their veſſels, the laver with its foot,

10 The holy veſtments in the miniſtry for Aaron the prieſt, and for his ſons, that they may execute their office, about the ſacred things:

11 The oil of unction, and the incenſe of ſpices in the ſanctuary, all things which I have commanded thee, ſhall they make.

12 And the Lord ſpoke to Moſes, ſaying:

13 Speak to the children of Iſrael, and thou ſhalt ſay to them: See that you keep my ſabbath: becauſe it is a ſign between me and you in your generations: that you may know that I am the Lord, who ſanctify you.

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14 Keep you my ſabbath: for it is holy unto you: he that ſhall profane it, ſhall be put to death: he that ſhall do any work in it, his ſoul ſhall periſh out of the midſt of his people.

15 Six days ſhall you do work: in the ſeventh day is the ſabbath, the reſt holy to the Lord. Every one that ſhall do any work on this day, ſhall die.

16 Let the children of Iſrael keep the ſabbath, and celebrate it in their generations. It is an everlaſting covenant

17 Between me and the children of Iſrael, and a perpetual ſign. For in ſix days the Lord made heaven and earth, and in the ſeventh he ceaſed from work.

18 And the Lord, when he had ended theſe words in mount Sinai, gave to Moſes two ſtone-tables of teſtimony, written with the finger of God.

CHAP. XXXII.

The people fall into idolatry, Moſes prayeth for them. He breaketh the tables: deſtroyeth the idol: blameth Aaron, and cauſeth many of the idolaters to be ſlain.

AND the people ſeeing that Moſes delayed to come down from the mount, gathering together againſt Aaron, ſaid: Ariſe, make us gods, that may go before us: for as to this Moſes, the man that brought us out of the land of Egypt, we know not what has befallen him.

2 And Aaron ſaid to them: Take the golden ear-rings from the ears of your wives, and your ſons and daughters, and bring them to me.

3 And the people did what he had commanded, bringing the ear-rings to Aaron.

4 And when he had received them, he faſhioned them by founders work, and made of them a molten calf. And they ſaid: Theſe are thy gods, O Iſrael, that have brought thee out of the land of Egypt.

5 And when Aaron ſaw this, he built an altar before it, and made proclamation by a cryer's voice, ſaying: To-morrow is the ſolemnity of the Lord.

6 And riſing in the morning, they offered holocauſts, and peace victims, and the people ſat down to eat and drink, and they roſe up to play.

7 And the Lord ſpoke to Moſes, ſaying: Go, get thee down: thy people, which thou haſt brought out of the land of Egypt, hath ſinned.

8 They have quickly ſtrayed from the way which thou didſt ſhew them: and they have made to themſelves a molten calf, and have adored it, and ſacrificing victims to it, have ſaid: Theſe are thy

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gods, O Israel, that have brought thee out of the land of Egypt.

9 And again the Lord said to Moses: I see that this people is stiff-necked:

10 Let me alone, that my wrath may be kindled against them, and that I may destroy them, and I will make of thee a great nation.

11 But Moses besought the Lord his God, saying: Why, O Lord, is thy indignation enkindled against thy people, whom thou hast brought out of the land of Egypt, with great power, and with a mighty hand?

12 Let not the Egyptians say, I beseech thee: He craftily brought them out, that he might kill them in the mountains, and destroy them from the earth: let thy anger cease, and be appeased upon the wickedness of thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou sworest by thy own self, saying: I will multiply your seed as the stars of Heaven: and this whole land that I have spoken of, I will give to your seed, and you shall possess it for ever.

14 And the Lord was appeased from doing the evil which he had spoken against his people.

15 And Moses returned from the mount, carrying the two tables of the testimony in his hand, written on both sides,

16 And made by the work of God: the writing also of God was graven in the tables.

17 And Josue hearing the noise of the people shouting, said to Moses: The noise of battle is heard in the camp.

18 But he answered: It is not the cry of men encouraging to fight, nor the shout of men compelling to flee: but I hear the voice of singers.

19 And when he came nigh to the camp, he saw the calf, and the dances: and being very angry, he threw the tables out of his hand, and broke them at the foot of the mount:

20 And laying hold of the calf which they had made, he burnt it, and beat it to powder, which he strowed into water, and gave thereof to the children of Israel to drink.

21 And he said to Aaron: What has this people done to thee, that thou shouldst bring upon them a most heinous sin?

22 And he answered him: Let not my Lord be offended: for thou knowest this people, that they are prone to evil:

23 They said to me: Make us gods, that may go before us: for as to this same Moses, who brought us forth out of the land of Egypt, we

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know not what is befallen him.

24 And I said to them: Which of you hath any gold? and they took and brought it to me: and I cast it into the fire, and this calf came out.

25 And when Moses saw that the people were * naked (for Aaron had stripped them by occasion of the shame † of the filth, and had set them naked among their enemies)

26 Then standing in the gate of the camp, he said: If any man be on the Lord's side, let him join with me. And all the sons of Levi gathered themselves together unto him:

27 And he said to them: Thus saith the Lord God of Israel: Put every man his sword upon his thigh: go, and return from gate to gate through the midst of the camp, and let every man kill his brother, and friend, and neighbour.

28 And the sons of Levi did according to the words of Moses, and there were slain that day about three and twenty thousand men.

29 And Moses said: You have consecrated your hands this day to the Lord, every man in his son and in his brother, that a blessing may be given to you.

30 And when the next day was come, Moses spoke to the people: You have sinned a very great sin: I will go up to the Lord, if by any means I may be able to entreat him for your crime.

31 And returning to the Lord, he said: I beseech thee: this people hath sinned a heinous sin, and they have made to themselves gods of gold: either forgive them this trespass,

32 Or, if thou do not, strike me out of the book that thou hast written.

33 And the Lord answered him: He that hath sinned against me, him will I strike out of my book:

34 But go thou, and lead this people whither I have told thee: my Angel shall go before thee. And I in the day of revenge will visit this sin also of theirs.

35 The Lord therefore struck the people for the guilt on occasion of the calf, which Aaron had made.

* Chap. XXXII. Ver. 25. *Naked.* Having lost not only their gold, and their honour; but what was worst of all, being stripped also of the grace of God, and having lost him.

† *Ibidem. The shame of the filth.* That is, of the idol, which they had taken for their god. It is the usual phrase of the scripture to call idols *filth*, and *abominations*.

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CHAP. XXXIII.

The people mourn for their sin. Moses pitcheth the tabernacle without the camp. He converseth familiarly with God. Desireth to see his glory.

AND the Lord spoke to Moses, saying: Go, get thee up from this place, thou and thy people which thou hast brought out of the land of Egypt, into the land concerning which I swore to Abraham, Isaac, and Jacob, saying: To thy seed I will give it:

2 And I will send an Angel before thee, that I may cast out the Chanaanite, and the Amorrhite, and the Hethite, and the Pherezite, and the Hevite, and the Jebusite,

3 And thou mayst enter into the land that floweth with milk and honey: for I will not go up with thee, because thou art a stiff-necked people: lest I destroy thee in the way.

4 And the people hearing these very bad tidings mourned: and no man put on his ornaments according to custom.

5 And the Lord said to Moses: Say to the children of Israel: Thou art a stiff-necked people, once I shall come up in the midst of thee, and shall destroy thee. Now presently lay aside thy ornaments, that I may know what to do to thee.

6 So the children of Israel laid away their ornaments from mount Horeb.

7 Moses also taking the tabernacle, pitched it without the camp a-far off, and called the name thereof, The tabernacle of the covenant. And all the people, that had any question, went forth to the tabernacle of the covenant, without the camp.

8 And when Moses went forth to the tabernacle, all the people rose up, and every one stood in the door of his pavilion, and they beheld the back of Moses, till he went into the tabernacle.

9 And when he was gone into the tabernacle of the covenant, the pillar of the cloud came down, and stood at the door, and he spoke with Moses,

10 And all saw that the pillar of the cloud stood at the door of the tabernacle. And they stood, and worshipped at the doors of their tents.

11 And the Lord spoke to Moses * face to face, as a man is wont to speak to his

* Chap. XXXIII. Ver. 11. *Face to face.* That is, in a most familiar manner. Though as we learn from this very chapter, Moses could not see *the face* of the Lord.

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friend. And when he returned into the camp, his servant Josue the son of Nun, a young man, departed not from the tabernacle.

12 And Moses said to the Lord: Thou commandest me to lead forth this people; and thou dost not let me know whom thou wilt send with me, especially whereas thou hast said: * I know thee by name, and thou hast found favour in my sight.

13 If therefore I have found favour in thy sight, shew me thy face that I may know thee, and may find grace before thy eyes, look upon thy people this nation.

14 And the Lord said: My face shall go before thee, and I will give thee rest.

15 And Moses said: If thou thyself dost not go before, bring us not out of this place.

16 For how shall we be able to know, I and thy people, that we have found grace in thy sight, unless thou walk with us, that we may be glorified by all people that dwell upon the earth?

17 And the Lord said to Moses: This word also, which thou hast spoken, will I do: for thou hast found grace before me, and thee I have known by name.

18 And he said: Shew me thy glory.

19 He answered; I will shew thee all good, and I will proclaim in the name of the Lord before thee: and I will have mercy on whom I will; and I will be merciful to whom it shall please me.

20 And again he said: Thou canst not see my face: for man shall not see me, and live.

21 And again he said: Behold there is a place with me, and thou shalt stand upon the rock.

22 And when my glory shall pass, I will set thee in a hole of the rock, and protect thee with my right hand, till I pass:

23 And I will take away my hand, and thou shalt † see my back-parts: but my face thou canst not see.

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* Ver. 12. *I know thee by name.* In the language of the scriptures, God is said to *know* such as he approves and loves; and to *know by name*, those whom he favours in a most singular manner, as he did his servant Moses.

† Ver. 23. *See my back parts.* The Lord, by his Angel, usually spoke to Moses in the pillar of the cloud, so that he could not see the glory of him that spoke familiarly with him. In the vision here mentioned, he was allowed to see something of him, in an assumed corporeal form: not in the face,

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CHAP. XXXIV.

The tables are renewed; all society with the Chananites is forbid: some precepts concerning the first-born, the sabbath, and other feasts; After forty days fast, Moses returneth to the people, with the commandments, and his face appeareth horned with rays of light, he covereth it, whensoever he speaketh to the people.

AND after this he said: Hew thee two tables of stone like unto the former, and I will write upon them the words which were in the tables, which thou brokest.

2 Be ready in the morning, that thou mayest forthwith go up into Mount Sinai, and thou shalt stand with me upon the top of the mount.

3 Let no man go up with thee, and let not any man be seen throughout all the mount: neither let the oxen nor the sheep feed over-against it.

4 Then he cut out two tables of stones, such as had been before: and rising very early he went up into the mount Sinai, as the Lord had commanded him, carrying with him the tables.

5 And when the Lord was come down in a cloud, Moses stood with him, calling upon the name of the Lord.

6 And when he passed before him, he said: O the Lord, the Lord God, merciful and gracious, patient and of much compassion, and true,

7 Who keepest mercy unto thousands: who takest away iniquity and wickedness, and sin; and no man of himself is innocent before thee. Who rendereth the iniquity of the fathers to the children, and to the grand-children unto the third and fourth generation.

8 And Moses making haste, bowed down prostrate unto the earth, and adoring,

9 Said: If I have found grace in thy sight, O Lord, I beseech thee that thou wilt go with us (for it is a stiff-necked people) and take away our iniquities and sin, and possess us.

10 The Lord answered: I will make a covenant in the sight of all: I will do signs such as were never seen upon the earth, nor in any nations: that this people, in the midst of whom thou art, may see the terrible work of the Lord, which I will do.

11 Observe all things which this day I command thee: I myself will drive out before thy face the Ammorrhite, and the Chananite, and

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the rays of which were too bright for mortal eye to bear, but to view him as it were behind, when his face was turned from him.

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the Hethite, and the Pherezite, and the Hevite, and the Jebusite.

12 Beware thou never join in friendship with the inhabitants of that land, which may be thy ruin:

13 But destroy their altars, break their statues, and cut down their groves:

14 Adore not any strange god. The Lord his name is Jealous, he is a jealous God.

15 Make no covenant with the men of those countries: lest when they have committed fornication with their gods, and have adored their idols, some one call thee to eat of the things sacrificed.

16 Neither shalt thou take of their daughters a wife for thy son, lest after they themselves have committed fornication, they make thy sons also to commit fornication with their gods.

17 Thou shalt not make to thyself any molten gods.

18 Thou shalt keep the feast of the unleavened bread. Seven days shalt thou eat unleavened bread, as I commanded thee, in the time of the month of the new corn: for in the month of the spring time thou camest out from Egypt.

19 All of the male kind, that openeth the matrice, shall be mine. Of all beasts, both of oxen and of sheep, it shall be mine.

20 The firstling of an ass thou shalt redeem with a sheep: but if thou wilt not give a price for it, it shall be slain. The first-born of thy sons thou shalt redeem: neither shalt thou appear before me empty.

21 Six days shalt thou work, the seventh day thou shalt cease to plow, and to reap.

22 Thou shalt keep the feast of weeks with the first-fruits of the corn of thy wheat harvest, and the feast when the time of the year returneth that all things are laid in.

23 Three times in the year all thy males shall appear in the sight of the Almighty Lord, the God of Israel.

24 For when I shall have taken away the nations from thy face, and shall have enlarged thy borders, no man shall lie in wait against thy land when thou shalt go up, and appear in the sight of the Lord thy God thrice in a year.

25 Thou shalt not offer the blood of my sacrifice upon leaven: neither shall there remain in the morning any thing of the victim of the solemnity of the Phase.

26 The first of the fruits of thy ground thou shalt offer in the house of the Lord thy God. Thou shalt not boil a kid in the milk of his dam.

27 And the Lord said to

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Moſes: Write thee theſe words by which I have made a covenant both with thee and with Iſrael.

28 And he was there with the Lord forty days and forty nights: he neither ate bread nor drank water, and he wrote upon the tables the ten words of the covenant.

29 And when Moſes came down from the mount Sinai, he held the two tables of the teſtimony, and he knew not that his face was * horned from the converſation of the Lord.

30 And Aaron and the children of Iſrael, ſeeing the face of Moſes horned, were afraid to come near.

31 And being called by him, they returned, both Aaron and the rulers of the congregation. And after that he ſpoke to them,

32 And all the children of Iſrael came to him: and he gave them in commandment all that he had heard of the Lord in mount Sinai.

33 And having done ſpeaking, he put a veil upon his face.

34 But when he went in to the Lord, and ſpoke with him, he took it away until he came forth, and then he ſpoke to the children of Iſrael all things that had been commanded him.

35 And they ſaw that the face of Moſes when he came out was horned, but he covered his face again, if at any time he ſpoke to them.

CHAP. XXXV.

The Sabbath. Offerings for making the tabernacle. Beſeleel and Ooliab are called to the work.

AND all the multitude of the children of Iſrael being gathered together, he ſaid to them: Theſe are the things which the Lord hath commanded to be done.

2 Six days you ſhall do work: the ſeventh day ſhall be holy unto you, the ſabbath, and reſt of the Lord; he that ſhall do any work on it, ſhall be put to death.

3 You ſhall kindle no fire in any of your habitations on the ſabbath day.

4 And Moſes ſaid to all the aſſembly of the children of Iſrael: This is the word the Lord hath commanded, ſaying:

5 Set aſide with you firſtfruits to the Lord. Let every one that is willing and hath a ready heart, offer them to the Lord: gold and ſilver, and braſs,

6 Violet and purple, and ſcarlet twice dyed, and fine linen, goats hair.

7 And rams ſkins dyed,

* Chap. XXXIV. Ver. 29. *Horned.* That is, ſhining and ſending forth rays of light like horns.

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red, and violet-coloured skins, setim-wood.

8 And oil to maintain lights, and to make ointment, and most sweet incense,

9 Onyx-stones, and precious stones, for the adorning of the ephod and the rational.

10 Whosoever of you is wise, let him come, and make that which the Lord hath commanded:

11 To wit, the tabernacle, and the roof thereof, and the cover, the rings, and the board-work, with the bars, the pillars and the sockets:

12 The ark and the staves, the propitiatory, and the veil, that is drawn before it:

13 The table with the bars, and the vessels, and the loaves of proposition:

14 The candlestick to bear up the lights, the vessels thereof and the lamps, and the oil for the nourishing of fires:

15 The altar of incense, and the bars, and the oil of unction, and the incense of spices; the hanging at the door of the tabernacle:

16 The altar of holocaust, and its grate of brass, with the bars and vessels thereof: the laver and its foot:

17 The curtains of the court, with the pillars and the sockets, the hanging in the doors of the entry,

18 The pins of the tabernacle, and of the court with their little cords:

19 The vestments, that are to be used in the ministry of the sanctuary, the vesture of Aaron the high priest, and of his sons, to do the office of priesthood to me.

20 And all the multitude of the children of Israel going out from the presence of Moses,

21 Offered first-fruits to the Lord with a most ready and devout mind, to make the work of the tabernacle of the testimony. Whatsoever was necessary to the service and to the holy vestments.

22 Both men and women gave bracelets and ear-rings, rings and tablets: every vessel of gold was set aside to be offered to the Lord.

23 If any man had violet, and purple, and scarlet twice dyed, red, and violet coloured skins,

24 Metal of silver and brass, they offered it to the Lord, and setim-wood for divers uses.

25 The skilful women also gave such things as they had spun, violet, purple, and scarlet, and fine linen,

26 And goats hair, giving all of their own accord.

27 But the princes offered onyx stones, and precious stones, for the ephod and the rational,

28 And spices and oil for the lights, and for the preparing of ointment, and to make the incense of most sweet savour.

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29 All both men and women with devout mind offered gifts, that the works might be done which the Lord had commanded by the hand of Moses. All the children of Israel dedicated voluntary offerings to the Lord.

30 And Moses said to the children of Israel: Behold, the Lord hath called by name Beseleel the son of Uri the son of Hur of the tribe of Juda.

31 And hath filled him with the spirit of God, with wisdom and understanding and knowledge and all learning,

32 To devise and to work in gold and silver, and brass,

33 And in engraving stones, and in carpenters work. Whatsoever can be devised artificially,

34 He hath given in his heart: Ooliab also the son of Achisamech of the tribe of Dan:

35 Both of them hath he instructed with wisdom, to do carpenters work, *and* tapestry, *and* embroidery in blue and purple, and scarlet twice dyed, and fine linen, and to weave all things, and to invent all things.

CHAP. XXXVI.

The offerings are delivered to the workmen: the curtains, coverings, boards, bars, veil, pillars, and hanging are made.

BESELEEL, therefore, and Ooliab, and every wise man, to whom the Lord gave wisdom and understanding, to know how to work artificially, made the things that are necessary for the uses of the sanctuary, and which the Lord commanded.

2 And when Moses had called them, and every skilful man, to whom the Lord had given wisdom, and such as of their own accord had offered themselves to the making of the work,

3 He delivered all the offerings of the children of Israel unto them. And while they were earnest about the work, the people daily in the morning offered their vows.

4 Whereupon the workmen being constrained to come,

5 Said to Moses: The people offereth more than is necessary.

6 Moses therefore commanded proclamation to be made by the crier's voice: Let neither man nor woman offer any more for the work of the sanctuary. And so they ceased from offering gifts.

7 Because the things that were offered did suffice and were too much.

8 And all the men that were wise of heart, to accomplish the work of the tabernacle, made ten curtains of twisted fine linen, and violet, and purple, and scarlet twice dyed, with varied work, and the art of embroidering:

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9 The length of one curtain was twenty eight cubits, and the breadth four: all the curtains were of the same size.

10 And he joined five curtains, one to another, and the other five he coupled one to another.

11 He made also loops of violet in the edge of one curtain on both sides, and in the edge of the other curtain in like manner,

12 That the loops might meet one against another, and might be joined each with the other.

13 Whereupon also he cast fifty rings of gold, that might catch the loops of the curtains, and they might be made one tabernacle.

14 He made also eleven curtains of goats hair to cover the roof of the tabernacle:

15 One curtain was thirty cubits long and four cubits broad: all the curtains were of one measure:

16 Five of which he joined apart, and the other six apart.

17 And he made fifty loops in the edge of one curtain, and fifty in the edge of another curtain, that they might be joined one to another.

18 And fifty buckles of brass wherewith the roof might be knit together, that of all the curtains there might be made one covering.

19 He made also a cover for the tabernacle of rams skins dyed red: and another cover over that of violet skins.

20 He made also the boards of the tabernacle of setim-wood standing.

21 The length of one board was ten cubits: and the breadth was one cubit and a half.

22 There were two mortises throughout every board, that one might be joined to the other. And in this manner he made for all the boards of the tabernacle.

23 Of which twenty were at the south-side southward.

24 With forty sockets of silver. Two sockets were put under one board on the two sides of the corners, where the mortises of the sides end in the corners.

25 At that side also of the tabernacle, that looked towards the north, he made twenty boards,

26 With forty sockets of silver, two sockets for every board.

27 But against the west, to wit, at that side of the tabernacle which looketh to the sea, he made six boards,

28 And two others at each corner of the tabernacle behind:

29 Which were also joined from beneath unto the top, and went together into one joint. Thus he did on both sides at the corners.

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30 So there were in all eight boards, and they had sixteen sockets of silver; to wit two sockets under every board.

31 He made also bars of setim-wood, five to hold together the boards of one side of the tabernacle,

32 And five others to join together the boards of the other side: and besides these, five other bars at the west side of the tabernacle towards the sea.

33 He made also another bar, that might come by the midst of the boards from corner to corner.

34 And the board-work itself he overlaid with gold. And their rings he made of gold, through which the bars might be drawn: and he covered the *bars* themselves with plates of gold.

35 He made also a veil of violet, and purple, scarlet, and fine twisted linen, varied and distinguished with embroidery:

36 And four pillars of setim-wood, which with their heads he over-laid with gold, casting for them sockets of silver.

37 He made also a hanging in the entry of the tabernacle, of violet, purple, scarlet, and fine twisted linen, with the work of an embroiderer.

38 And five pillars with their heads, which he covered with gold, and their sockets he cast of brass.

CHAP. XXXVII.

Beseleel maketh the ark: the propitiatory, and cherubims, the table, the candlestick, the lamps, and the altar of incense; and compoundeth the incense.

AND Beseleel made also the ark of setim-wood, it was two cubits and a half in length, and a cubit and a half in breadth, and the height was of one cubit and a half: and he overlaid it with the purest gold within and without.

2 And he made to it a crown of gold round about,

3 Casting four rings of gold at the four corners thereof: two rings in one side, and two in the other.

4 And he made bars of setim-wood, which he overlaid with gold,

5 And he put them into the rings, that were at the sides of the ark to carry it.

6 He made also the propitiatory, that is, the oracle, of the purest gold, two cubits and a half in length, and a cubit and a half in breadth.

7 Two cherubims also of beaten gold, which he set on the two sides of the propitiatory:

8 One cherub in the top of one side, and the other cherub in the top of the o-

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ther side: two cherubims at the two ends of the propitiatory,

9 Spreading their wings, and covering the propitiatory, and looking one towards the other and towards it.

10 He made also the table of setim-wood, in length two cubits, and in breadth one cubit, and in height it was a cubit and a half.

11 And he over-laid it with the finest gold, and he made to it a golden ledge round about,

12 And to the ledge itself he made a polished crown of gold of four fingers breadth, and upon the same another golden crown.

13 And he cast four rings of gold, which he put in the four corners at each foot of the table

14 Over against the crown: and he put the bars into them, that the table might be carried.

15 The bars also themselves, he made of setim-wood, and over-laid them with gold.

16 And the vessels for the divers uses of the table, dishes, bowls, and cups, and censers of pure gold, wherein the libations are to be offered.

17 He made also the candlestick of beaten work of the finest gold. From the shaft whereof *ts* branches, its cups, and bowls and lilies came out:

18 Six on the two sides, three branches on one side, and three on the other:

19 Three cups in manner of a nut on each branch, and bowls withal and lilies; and three cups of the fashion of a nut in another branch, and bowls withal and lilies. The work of the six branches that went out from the shaft of the candlestick was equal.

20 And in the shaft itself were four cups after the manner of a nut, and bowls withal at every one and lilies:

21 And bowls under two branches in three places, which together make six branches going out from one shaft.

22 So both the bowls and the branches were of the same, all beaten work of the purest gold.

23 He made also the seven lamps with their snuffers, and the vessels where the snuffings were to be put out, of the purest gold.

24 The candlestick with all the vessels thereof weighed a talent of gold.

25 He made also the altar of incense of setim-wood, being a cubit on every side four-square, and in height two *cubits*; from the corners of which went out horns.

26 And he over-laid it with the purest gold, with *its* grate and the sides and the horns.

27 And he made to it a crown of gold round about,

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and two golden rings under the crown at each ſide, that the bars might be put into them, and the altar be carried.

28 And the bars themſelves he made alſo of ſetim-wood, and over-laid them with plates of gold.

29 He compounded alſo the oil for the ointment of ſanctification, and incenſe of the pureſt ſpices according to the work of a perfumer.

CHAP. XXXVIII.

He maketh the altar of holocauſt. The braſen laver. The court with its pillars and hangings. The ſum of what the people offered.

HE MADE alſo the altar of holocauſt of ſetim-wood, five cubits ſquare, and three in height:

2 The horns whereof went out from the corners, and he overlaid it with plates of braſs.

3 And for the uſes thereof he prepared divers veſſels of braſs, cauldrons, tongs, fleſh-hooks, pot-hooks, and fire-pans.

4 And he made the grate thereof of braſs in manner of a net, and under it, in the midſt of the altar, a hearth,

5 Caſting four rings at the four ends of the net at the top, to put in bars to carry it:

6 And he made the bars of ſetim-wood, and overlaid them with plates of braſs:

7 And he drew them through the rings, that ſtood out in the ſides of the altar. And the altar itſelf was not ſolid, but hollow, of boards, and empty within.

8 He made alſo the laver of braſs, with the foot thereof, of the mirrors of the women, that watched at the door of the tabernacle.

9 He made alſo the court, in the ſouth ſide whereof were hangings of fine twiſted linen of a hundred cubits,

10 Twenty pillars of braſs with their ſockets, the heads of the pillars, and the whole graving of the work, of ſilver.

11 In like manner at the north ſide the hangings, the pillars, and the ſockets and heads of the pillars were of the ſame meaſure, and work, and metal.

12 But on that ſide that looketh to the weſt, there were hangings of fifty cubits, ten pillars of braſs with their ſockets, and the heads of the pillars, and all the graving of the work, of ſilver.

13 Moreover towards the eaſt he prepared hangings of fifty cubits.

14 Fifteen cubits of which were on one ſide with three pillars, and their ſockets:

15 And on the other ſide (for between the two he made the entry of the tabernacle) there were hangings equally of fifteen cubits, and three

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pillars, and as many ſockets.

16 All the hangings of the court were woven of twiſted linen.

17 The ſockets of the pillars were of braſs, and their heads with all their gravings of ſilver: and he over-laid the pillars of the court alſo with ſilver.

18 And he made in the entry thereof an embroidered hanging of violet, purple, ſcarlet, and fine twiſted linen, that was twenty cubits long, and five cubits high, according to the meaſure of all the hangings of the court.

19 And the pillars in the entry were, four with ſockets of braſs, and their heads and gravings of ſilver.

20 The pins alſo of the tabernacle and of the court round about he made of braſs.

21 Theſe are the inſtruments of the tabernacle of the teſtimony, which were counted according to the commandment of Moſes, in the ceremonies of the Levites, by the hand of Ithamar ſon of Aaron the prieſt:

22 Which Beſeleel the ſon of Uri, the ſon of Hur, of the tribe of Juda, had made, as the Lord commanded by Moſes,

23 Having for his companion Ooliab the ſon of Achiſamech of the tribe of Dan: who alſo was an excellent artificer in wood, and worker in tapeſtry and embroidery in violet, purple, ſcarlet, and fine linen.

24 All the gold that was ſpent in the work of the ſanctuary, and that was offered in gifts, was nine and twenty talents, and ſeven hundred thirty ſicles, according to the ſtandard of the ſanctuary.

25 And it was offered by them that went to be numbered, from twenty years old and upwards, of ſix hundred and three thouſand, five hundred and fifty men able to bear arms.

26 There were moreover a hundred talents of ſilver, whereof were caſt the ſockets of the ſanctuary, and of the entry where the veil hangeth.

27 A hundred ſockets were made of a hundred talents, one talent being reckoned for every ſocket.

28 And of the thouſand ſeven hundred and ſeventy five he made the heads of the pillars, which alſo he overlaid with ſilver.

29 And there were offered of braſs alſo ſeventy two thouſand talents, and four hundred ſicles beſides,

30 Of which were caſt the ſockets in the entry of the tabernacle of the teſtimony,

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and the altar of brass with the grate thereof, and all the vessels that belong to the use thereof.

31 And the sockets of the court as well round about as in the entry thereof, and the pins of the tabernacle, and of the court, round about.

CHAP. XXXIX.

All the ornaments of Aaron and his sons are made. And the whole work of the tabernacle is finished.

AND he made of violet and purple, scarlet and fine linen, the vestments for Aaron to wear when he ministred in the holy places, as the Lord commanded Moses.

2 So he made an ephod of gold, violet and purple, and scarlet twice dyed, and fine twisted linen,

3 With embroidered work, and he cut thin plates of gold, and drew them small into threads, that they might be twisted with the woof of the forelaid colours,

4 And two borders coupled one to the other in the top on either side,

5 And a girdle of the same colours, as the Lord had commanded Moses.

6 He prepared also two onyx stones, fast set and closed in gold, and graven, by the art of a lapidary, with the names of the children of Israel:

7 And he set them in the sides of the ephod for a memorial of the children of Israel, as the Lord had commanded Moses.

8 He made also a rational with embroidered work, according to the work of the ephod, of gold, violet, purple, and scarlet twice dyed, and fine twisted linen:

9 Four-square, double, of the measure of a span.

10 And he set four rows of precious stones in it. In the first row was a sardius, a topaz, an emerald.

11 In the second, a carbuncle, a sapphire, and a jasper.

12 In the third, a ligurius, an agat, and an amethyst.

13 In the fourth, a chrysolite, an onyx, and a beryl, set and enclosed in gold by their rows.

14 And the twelve stones were engraved with the names of the twelve tribes of Israel, each one with its several name.

15 They made also in the rational little chains linked one to another, of the purest gold,

16 And two hooks, and as many rings of gold. And they set the rings on either side of the rational,

17 On which rings the two golden chains should hang, which they put into the hooks that stood out in the corners of the ephod.

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18 These both before and behind so answered one another, that the ephod and the rational were bound together,

19 Being fastened to the girdle and strongly coupled with rings, which a violet fillet joined, lest they should flag loose, and be moved one from the other, as the Lord commanded Moses.

20 They made also the tunick of the ephod all of violet,

21 And a hole for the head in the upper part at the middle, and a woven border round about the hole:

22 And beneath at the feet pomegranates of violet, purple, scarlet, and fine twisted linen:

23 And little bells of the purest gold, which they put between the pomegranates at the bottom of the tunick round about:

24 To wit, a bell of gold, and a pomegranate, wherewith the high-priest went adorned, when he discharged his ministry, as the Lord had commanded Moses.

25 They made also fine linen tunicks with woven work for Aaron and his sons:

26 And mitres with their little crowns of fine linen:

27 And linen breeches, of fine linen:

28 And a girdle of fine twisted linen, violet, purple, and scarlet twice dyed, of embroidery-work, as the Lord had commanded Moses.

29 They made also the plate of sacred veneration of the purest gold, and they wrote on it with the engraving of a lapidary: The Holy of the Lord:

30 And they fastened it to the mitre with a violet fillet, as the Lord had commanded Moses.

31 So all the work of the tabernacle and of the roof of the testimony was finished: and the children of Israel did all things which the Lord had commanded Moses.

32 And they offered the tabernacle and the roof and the whole furniture, the ring, the boards, the bars, the pillars and their sockets,

33 The cover of rams skins dyed red, and the other cover of violent skins,

34 The veil, the ark, the bars, the propitiatory,

35 The table with the vessels thereof and the loaves of proposition:

36 The candlestick, the lamps, and the furniture of them with oil:

37 The altar of gold, and the ointment, and the incense of spices:

38 And the hanging in the entry of the tabernacle:

39 The altar of brass, the grate, the bars, and all the vessels thereof: the laver with the foot thereof; the hang-

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ings of the court, and the pillars with their sockets:

40 The hanging in the entry of the court, and the little cords, and the pins thereof. Nothing was wanting of the vessels, that were commanded to be made for the ministry of the tabernacle, and for the roof of the covenant.

41 The vestments also, which the priests, to wit, Aaron and his sons, use in the sanctuary,

42 The children of Israel offered, as the Lord had commanded.

43 And when Moses saw all things finished, he blessed them.

CHAP. XL.

The tabernacle is commanded to be set up and anointed. God filleth it with his majesty.

AND the Lord spoke to Moses, saying:

2 The first month, the first day of the month, thou shalt set up the tabernacle of the testimony,

3 And shalt put the ark in it, and shalt let down the veil before it:

4 And thou shalt bring in the table, and set upon it the things that are commanded according to the rite. The candlestick shall stand with its lamps,

5 And the altar of gold whereon the incense is burnt before the ark of the testimony, Thou shalt put the hanging in the entry of the tabernacle,

6 And before it the altar of holocaust:

7 The laver between the altar and the tabernacle, and thou shalt fill it with water.

8 And thou shalt encompass the court with hangings, and the entry thereof.

9 And thou shalt take the oil of unction and anoint the tabernacle with its vessels, that they may be sanctified:

10 The altar of holocaust and all its vessels:

11 The laver with its foot; thou shalt consecrate all with the oil of unction, that they may be most holy.

12 And thou shalt bring Aaron and his sons to the door of the tabernacle of the testimony, and having washed them with water,

13 Thou shalt put on them the holy vestments, that they may minister to me, and that the unction of them may prosper to an everlasting priesthood.

14 And Moses did all that the Lord had commanded.

15 So in the first month of the second year, the first day of the month, the tabernacle was set up.

16 And Moses reared it up, and placed the boards and the sockets and the bars, and set up the pillars,

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17 And ſpread the roof over the tabernacle, putting over it a cover, as the Lord had commanded.

18 And he put the teſtimony in the ark, thruſting bars underneath, and the oracle above.

19 And when he had brought the ark into the tabernacle, he drew the veil before it, to fulfil the commandment of the Lord.

20 And he ſet the table in the tabernacle of the teſtimony at the north-ſide without the veil,

21 Setting there in order the loaves of propoſition, as the Lord had commanded Moſes.

22 He ſet the candleſtick alſo in the tabernacle of the teſtimony, over-againſt the table on the ſouth-ſide,

23 Placing the lamps in order, according to the precept of the Lord.

24 He ſet alſo the altar of gold under the roof of the teſtimony over againſt the veil,

25 And burnt upon it the incenſe of ſpices, as the Lord had commanded Moſes.

26 And he put alſo the hanging in the entry of the tabernacle of the teſtimony,

27 And the altar of holocauſt in the entry of the teſtimony, offering the holocauſt, and the ſacrifices upon it, as the Lord had commanded.

28 And he ſet the laver between the tabernacle of the teſtimony and the altar, filling it with water.

29 And Moſes and Aaron and his ſons, waſhed their hands and feet,

30 When they went into the tabernacle of the covenant, and went to the altar, as the Lord had commanded Moſes.

31 He ſet up alſo the court round about the tabernacle and the altar, drawing the hanging in the entry thereof. After all things were perfected,

32 The cloud covered the tabernacle of the teſtimony, and the glory of the Lord filled it.

33 Neither could Moſes go in to the tabernacle of the covenant, the cloud covering all things, and the majeſty of the Lord ſhining, for the cloud had covered all.

34 If at any time the cloud removed from the tabernacle, the children of Iſrael went forward by their troops:

35 If it hung over, they remained in the ſame place.

36 For the cloud of the Lord hung over the tabernacle by day, and a fire by night, in the ſight of all the children of Iſrael throughout all their manſions.

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THE BOOK OF LEVITICUS.*

CHAP. I.

Of Holocauſts or burnt offerings.

AND the Lord called Moſes, and ſpoke to him from the tabernacle of the teſtimony, ſaying:

2 Speak to the children of Iſrael; and thou ſhalt ſay to them: The man among you, that ſhall offer to the Lord a ſacrifice of the cattle, that is, offering victims of oxen and ſheep,

3 If his offering be † a holocauſt, and be of the herd; he ſhall offer a male, without blemiſh, at the door of the teſtimony, to make the Lord favourable to him:

* This book is called *Leviticus*: becauſe it treats of the offices, miniſteries, rites and ceremonies of the prieſts and Levites. The Hebrews call it *vaicra* from the word with which it begins.

† Chap. I. Ver. 3. *A holocauſt*, that is, a whole burnt-offering ὁλοκαυστον ſo called becauſe the whole victim was conſumed with fire; and given in ſuch manner to God as wholly to evaporate, as it were, for his *honour and glory*; without having any part of it reſerved for the uſe of man. The other ſacrifices of the old teſtament were either *offerings for ſin* or *peace offerings*: and theſe latter again were either offered in *thankſgiving*, for bleſſings received; or by way of *prayer*, for new favours or graces. So that ſacrifices were then offered to God for four different ends or intentions, anſwerable to the different obligations which man has to God: 1. By way of adoration, homage, praiſe and glory due to his divine Majeſty. 2. By way of thankſgiving for all benefits received from him. 3. By way of confeſſing and craving pardon for ſins. 4. By way of prayer and petition for grace and relief in all neceſſities. In the new law we have but one ſacrifice, viz. that of the body and blood of Chriſt: but this one ſacrifice of the new teſtament perfectly anſwers all theſe four ends; and both prieſts and people, as often as it is celebrated, ought to join in offering it up for theſe four ends.

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4 And he shall put his hand upon the head of the victim, and it shall be acceptable, and help to his expiation.

5 And he shall immolate the calf before the Lord, and the priests the sons of Aaron shall offer the blood thereof, pouring it round about the altar, which is before the door of the tabernacle,

6 And when they have flayed the victim, they shall cut the joints into pieces,

7 And shall put fire on the altar, having before laid in order a pile of wood:

8 And they shall lay the parts that are cut out in order thereupon; to wit, the head and all things that cleave to the liver,

9 The entrails and feet being washed with water: and the priest shall burn them upon the altar for a holocaust, and a sweet savour to the Lord.

10 And if the offering be of the flocks, a holocaust of sheep or of goats, he shall offer a male without blemish.

11 And he shall immolate it at the side of the altar that looketh to the north, before the Lord: but the sons of Aaron shall pour the blood thereof upon the altar round about:

12 And they shall divide the joints, the head, and all that cleave to the liver: and shall lay them upon the wood, under which the fire is to be put:

13 But the entrails and the feet they shall wash with water. And the priest shall offer it all, and burn it all upon the altar for a holocaust, and most sweet savour to the Lord.

14 But if the oblation of a holocaust to the Lord be of birds, of turtles, or of young pigeons,

15 The priest shall offer it at the altar: and twisting back the neck, and breaking the place of the wound, he shall make the blood run down upon the brim of the altar.

16 But the crop of the throat, and the feathers, he shall cast beside the altar at the east side, in the place where the ashes are wont to be poured out,

17 And he shall break the pinions thereof, and shall not cut, nor divide it with a knife, and shall burn it upon the altar, putting fire under the wood. It is a holocaust and oblation of most sweet savour to the Lord.

CHAP. II.

Of offerings of flour, and first fruits.

WHEN any one shall offer an oblation of sacrifice to the Lord, his offering shall be of fine flour and he shall pour oil upon it, and put frankincense,

2 And shall bring it to the

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ſons of Aaron, the prieſts: and one of them ſhall take a handful of the flour and oil, and all the frankincenſe, and ſhall put it a memorial upon the altar, for a moſt ſweet ſavour to the Lord.

3 And the remnant of the ſacrifice ſhall be Aaron's, and his ſons, * Holy of holies of the offerings of the Lord.

4 But when thou offereſt a ſacrifice baked in the oven of flour, to wit, loaves without leaven, tempered with oil, and unleavened wafers anointed with oil.

5 If thy oblation be from the frying-pan, of flour tempered with oil, and without leaven,

6 Thou ſhalt divide it into little pieces, and ſhalt pour oil upon it.

7 And if the ſacrifice be from the gridiron, in like manner the flour ſhall be tempered with oil,

8 And when thou offereſt it to the Lord, thou ſhalt deliver it to the hands of the prieſt.

9 And when he hath offered it, he ſhall take a memorial out of the ſacrifice, and burn it upon the altar for a ſweet ſavour to the Lord.

10 And whatſoever is left, ſhall be Aaron's, and his ſons, Holy of holies of the offerings of the Lord.

11 Every oblation, that is offered to the Lord, ſhall be made † without leaven, neither ſhall any leaven or honey be burnt in the ſacrifice to the Lord.

12 You ſhall offer only the firſt-fruits of them and gifts: but they ſhall not be put upon the altar, for a ſavour of ſweetneſs.

13 Whatſoever ſacrifice thou offereſt, thou ſhalt ſeaſon it with ‡ ſalt, neither ſhalt thou take away the ſalt of the covenant of thy God from thy ſacrifice. In all thy oblations thou ſhalt offer ſalt.

14 But if thou offer a gift of the firſt-fruits of thy corn to the Lord, of the ears yet green, thou ſhalt dry it at the fire, and break it ſmall

* Chap. II. Ver. *Holy of holies*, that is *moſt holy*; as being dedicated to God, and ſet aſide by his ordinance for the uſe of his prieſts.

† Ver. 11. *Without leaven or honey.* No *leaven* nor *honey* was to be uſed in the ſacrifice offered to God: to ſignify that we are to exclude from the pure worſhip of the goſpel, all double dealing and affections to carnal pleaſures.

‡ Ver. 13. *Salt.* In every ſacrifice ſalt was to be uſed, which is an emblem of *wiſdom* and *diſcretion*, without which none of our performances are agreeable to God.

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like meal, and so shalt thou offer thy first-fruits to the Lord,

15 Pouring oil upon it, and putting on frankincense, because it is the oblation of the Lord.

16 Whereof the priest shall burn for a memorial of the gift, part of the corn broken small and of the oil, and all the frankincense.

CHAP. III.*

Of peace-offerings.

AND if his oblation be a sacrifice of peace-offerings, and he will offer of the herd, whether male or female, he shall offer them without blemish before the Lord.

2 And he shall lay his hand upon the head of his victim, which shall be slain in the entry of the tabernacle of the testimony, and the sons of Aaron the priests shall pour the blood round about upon the altar.

3 And they shall offer of the sacrifice of peace-offerings, for an oblation to the Lord, the fat that covereth the entrails, and all the fat that is within.

4 The two kidneys with the fat wherewith the flanks are covered, and the caul of the liver with the two little kidneys.

5 And they shall burn them upon the altar, for a holocaust, putting fire under the wood: for an oblation of most sweet savour to the Lord.

6 But if his oblation, and the sacrifice of peace-offering be of the flock, whether he offer male or female, they shall be without blemish.

7 If he offer a lamb before the Lord,

8 He shall put his hand upon the head of his victim; and it shall be slain in the entry of the tabernacle of testimony: and the sons of Aaron shall pour the blood thereof round about upon the altar.

9 And they shall offer of the victim of peace-offerings a sacrifice to the Lard: the fat and the whole rump,

10 With the kidneys, and the fat that covereth the belly

* Chap. III. *Peace-offerings.* *Peace*, in the scripture language, signifies happiness, welfare, or prosperity; in a word, all kind of blessings. Such sacrifices, therefore, as were offered either on occasion of blessings received, or to obtain new favours were called *pacific* or *peace-offerings*. In these, some part of the victim was consumed with fire on the altar of God: other parts were eaten by the priests, and by the persons for whom the sacrifice was offered.

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and all the vitals, and both the little kidneys, with the fat that is about the flanks, and the caul of the liver with the little kidneys.

11 And the priest shall burn them upon the altar, for the food of the fire, and of the oblation of the Lord.

12 If his offering be a goat, and he offer it to the Lord,

13 He shall put his hand upon the head thereof: and shall immolate it in the entry of the tabernacle of the testimony. And the sons of Aaron shall pour the blood thereof round about upon the altar.

14 And they shall take of it for the food of the Lord's fire, the fat that covereth the belly, and that covereth all the vital parts:

15 The two little kidneys with the caul, that is upon them near by the flanks, and the fat of the liver with the little kidneys:

16 And the priest shall burn them upon the altar, for the food of the fire, and of a most sweet savour. All the fat shall be the Lord's,

17 By a perpetual law for your generations, and in all your habitations: neither blood nor * fat shall you eat at all.

CHAP. IV.

Of offerings for sins of ignorance.

AND the Lord spoke to Moses, saying:

2 Say to the children of Israel: The soul that sinneth through † ignorance, and doth any thing concerning any of the commandments of the Lord, which he commanded not to be done;

3 If the priest that is anointed shall sin, making the people to offend, he shall offer to the Lord for his sin, a calf without blemish:

4 And he shall bring it to the door of the testimony before the Lord, and shall put his hand upon the head thereof, and shall sacrifice it to the Lord.

5 He shall take also of ‡ the blood of the calf, and

* Ver 17. *Fat.* It is meant of the fat, which by the prescription of the law was to be offered on God's altar: not of the fat of meat, such as we commonly eat.

† Chap. IV. Ver. 2. *Ignorance.* To be ignorant of what we are bound to know is sinful: and for such culpable ignorances, these sacrifices, prescribed in this and the following chapter, were appointed.

‡ Ver. 5. *The blood.* As a figure of the *blood* of Christ, shed for the remission of our sins; and carried by him into the sanctuary of heaven.

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carry it into the tabernacle of the teſtimony.

6 And having dipped his finger in the blood, he ſhall ſprinkle with it ſeven times before the Lord, before the veil of the ſanctuary.

7 And he ſhall put ſome of the ſame blood upon the horns of the altar of the ſweet incenſe moſt acceptable to the Lord, which is in the tabernacle of the teſtimony. And he ſhall pour all the reſt of the blood at the foot of the altar of holocauſt, in the entry of the tabernacle.

8 And he ſhall take off the fat of the calf for the ſin-offering, as well that which covereth the entrails, as all the inwards:

9 The two little kidneys, and the caul that is upon them which is by the flanks, and the fat of the liver with the little kidneys,

10 As it is taken off from the calf of the ſacrifice of peace-offerings, and he ſhall burn them upon the altar of holocauſt.

11 But the ſkin and all the fleſh, with the head and the feet and the bowels and the dung,

12 And the reſt of the body he ſhall carry forth without the camp into a clean place, where the aſhes are wont to be poured out: and he ſhall burn them upon a pile of wood, they ſhall be burnt in the place where the aſhes are poured out.

13 And if all the multitude of Iſrael ſhall be ignorant, and through ignorance ſhall do that which is againſt the commandment of the Lord,

14 And afterwards ſhall underſtand their ſin, they ſhall offer for their ſin a calf, and ſhall bring it to the door of the tabernacle.

15 And the ancients of the people ſhall put their hands upon the head thereof before the Lord. And the calf being immolated in the ſight of the Lord,

16 The prieſt that is anointed, ſhall carry of the blood into the tabernacle of the teſtimony,

17 And ſhall dip his finger in it, and ſprinkle it ſeven times before the veil.

18 And he ſhall put of the ſame blood on the horns of the altar, that is before the Lord, in the tabernacle of the teſtimony: and the reſt of the blood he ſhall pour at the foot of the altar of holocauſt, which is at the door of the tabernacle of the teſtimony.

19 And all the fat thereof he ſhall take off, and ſhall burn it upon the altar:

20 Doing ſo with this calf, as he did alſo with that before: and the prieſt praying for them, the Lord will be merciful unto them.

21 But the calf itſelf he

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ſhall carry forth without the camp, and ſhall burn it as he did the former calf: becauſe it is for the ſin of the multitude.

22 If a prince ſhall ſin, and through ignorance do any one of the things that the law of the Lord forbiddeth;

23 And afterwards ſhall come to know his ſin, he ſhall offer a buck-goat without blemiſh, a ſacrifice to the Lord.

24 And he ſhall put his hand upon the head thereof: and when he hath immolated it in the place where the holocauſt is wont to be ſlain before the Lord, becauſe it is for ſin,

25 The prieſt ſhall dip his finger in the blood of the victim for ſin, touching therewith the horns of the altar of holocauſt, and pouring out the reſt at the foot thereof.

26 But the fat he ſhall burn upon it, as it is wont to be done with the victims of peace-offerings: and the prieſt ſhall pray for him, and for his ſin, and it ſhall be forgiven him.

27 And if any one of the people of the land ſhall ſin through ignorance, doing any of thoſe things that by the law of the Lord are forbidden, and offending,

28 And ſhall come to know his ſin, he ſhall offer a ſhe-goat without blemiſh.

29 And he ſhall put his hand upon the head of the victim that is for ſin, and ſhall immolate it in the place of the holocauſt.

30 And the prieſt ſhall take of the blood with his finger: and ſhall touch the horns of the altar of holocauſt, and ſhall pour out the reſt at the foot thereof.

31 But taking off all the fat, as is wont to be taken away of the victims of peace-offerings, he ſhall burn it upon the altar, for a ſweet ſavour to the Lord; and he ſhall pray for him, and it ſhall be forgiven him.

32 But if he offer of the flock a victim for his ſin, to wit, an ewe without blemiſh:

33 He ſhall put his hand upon the head thereof, and ſhall immolate it in the place where the victims of holocauſts are wont to be ſlain.

34 And the prieſt ſhall take of the blood thereof with his finger, and ſhall touch the horns of the altar of holocauſt, and the reſt he ſhall pour at the foot thereof.

35 All the fat alſo he ſhall take off, as the fat of the ram, that is offered for peace-offerings, is wont to be taken away: and ſhall burn it upon the altar, for a burnt ſacrifice of the Lord: and he ſhall pray for him, and for his ſin, and it ſhall be forgiven him.

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CHAP. V.

Of other sacrifices of sins.

IF any one sin, and hear the voice of one swearing, and is a witness, either because he himself hath seen, or is privy to it: if he do not utter it, he shall bear his iniquity.

2 Whosoever toucheth any unclean thing, either that which has been killed by a beast, or died of itself, or any other creeping thing, and forgetteth his uncleanness, he is guilty, and hath offended:

3 And if he touch any thing of the uncleanness of man, according to any uncleanness wherewith he is wont to be defiled, and having forgotten it, come afterwards to know it, he shall be guilty of an offence.

4 The person that sweareth, and uttereth with his lips, that he would do either evil or good, and bindeth the same with an oath, and his word, and having forgotten it, afterwards understandeth his offence,

5 Let him do penance for his sin,

6 And offer of the flocks an ewe-lamb, or a she-goat, and the priest shall pray for him and for his sin:

7 But if he be not able to offer a beast, let him offer two turtles, or two young pigeons to the Lord, one for sin, and the other for a holocaust,

8 And he shall give them to the priest: who shall offer the first for sin, and twist back the head of it to the little pinions, so that it stick to the neck, and be not altogether broken off.

9 And of its blood he shall sprinkle the side of the altar, and whatsoever is left, he shall let it drop at the bottom thereof, because it is for sin.

10 And the other he shall burn for a holocaust, as is wont to be done: and the priest shall pray for him, and for his sin, and it shall be forgiven him.

11 And if his hands be not able to offer two turtles, or two young pigeons, he shall offer for his sin the tenth part of an ephi of flour. He shall not put oil upon it, nor put any frankincense thereon, because it is for sin:

12 And he shall deliver it to the priest: who shall take a handful thereof and shall burn it upon the altar for a memorial of him that offered it:

13 Praying for him and making atonement; but the part that is left he himself shall have for a gift.

14 And the Lord spoke to Moses, saying:

15 If any one shall sin thro' mistake, transgressing the ceremonies in those things

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that are sanctified to the Lord, he shall offer for his offence a ram without blemish out of the flocks, that may be bought for two sickles, according to the weight of the sanctuary.

16 And he shall make good the damage itself which he hath done, and shall add the fifth part besides, delivering it to the priest, who shall pray for him, offering the ram, and it shall be forgiven him.

17 If any one sin through ignorance, and do one of those things which by the law of the Lord are forbidden, and being guilty of sin, understand his iniquity,

18 He shall offer of the flocks a ram without blemish to the priest, according to the measure and estimation of the sin: and *the priest* shall pray for him, because he did it ignorantly: and it shall be forgiven him,

19 Because by mistake he trespassed against the Lord.

CHAP. VI.

Oblation for sins of injustice: ordinances concerning the holocausts and the perpetual fire: the sacrifices of the priests, and the sin-offerings.

THE Lord spoke to Moses, saying:

2 Whosoever shall sin, and despising the Lord, shall deny to his neighbour the thing delivered to his keeping, which was committed to his trust; or shall by force extort any thing, or commit oppression.

3 Or shall find a thing lost, and, denying it, shall also swear falsly; or shall do any other of the many things wherein men are wont to sin,

4 Being convicted of the offence, he shall restore

5 All that he would have gotten by fraud, in the principal, and the fifth part besides to the owner, whom he wronged.

6 Moreover for his sin he shall offer a ram without blemish out of the flock, and shall give it to the priest, according to the estimation and measure of the offence:

7 And he shall pray for him before the Lord, and he shall have forgiveness for every thing in doing of which he hath sinned.

8 And the Lord spoke to Moses, saying:

9 Command Aaron and his sons: This is the law of a holocaust: It shall be burnt upon the altar, all night until morning: the fire shall be of the same altar.

10 The priest shall be vested with the tunick and the linen breeches: and he shall take up the ashes of that which the devouring fire hath burnt, and putting them besides the altar,

11 Shall put off his former vestments, and being clothed with others, shall carry them forth without the camp, and

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shall cause them to be consumed to dust in a very clean place.

12 And the fire on the altar shall always burn, and the priest shall feed it, putting wood on it every day in the morning, and laying on the holocaust, shall burn thereupon the fat of the peace-offerings.

13 This is * the perpetual fire which shall never go out on the altar.

14 This is the law of the sacrifice and libations, which the children of Aaron shall offer before the Lord, and before the altar.

15 The priest shall take a handful of the flour, that is tempered with oil, and all the frankincense, that is put upon the flour: and he shall burn it on the altar for a memorial of most sweet odour to the Lord:

16 And the part of the flour that is left, Aaron and his sons shall eat, without leaven: and he shall eat it in the holy place of the court of the tabernacle.

17 And therefore it shall not be leavened, because part thereof is offered for the burnt-sacrifice of the Lord. It shall be most holy, as that which is offered for sin and for trespass.

18 The males also of the race of Aaron shall eat it. It shall be an ordinance everlasting in your generations concerning the sacrifices of the Lord. Every one that toucheth them shall be sanctified.

19 And the Lord spoke to Moses, saying:

20 This is the oblation of Aaron, and of his sons, which they must offer to the Lord, in the day of their anointing. They shall offer the tenth part of an ephi of flour for a perpetual sacrifice, half of it in the morning and half of it in the evening:

21 It shall be tempered with oil, and shall be fried in a frying-pan.

22 And the priest that rightfully succeedeth his father, shall offer it hot, for a most sweet odour to the Lord, and it shall be wholly burnt on the altar.

23 For every sacrifice of the priest shall be consumed with fire, neither shall any man eat thereof.

24 And the Lord spoke to Moses, saying:

25 Say to Aaron and his sons: This is the law of the

* Chap. VI. Ver. 13. *The perpetual fire.* This fire came from heaven, chap. ix. 24. and was always kept burning on the altar: as a figure of the heavenly fire of divine love, which ought to be always burning in the hearts of a christian.

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victim for sin. In the place where the holocaust is offered, it shall be immolated before the Lord. It is holy of holies.

26 The priest that offereth it, shall eat it in a holy place, in the court of the tabernacle.

27 Whatsoever shall touch the flesh thereof, shall be sanctified. If a garment be sprinkled with the blood thereof, it shall be washed in a holy place.

28 And the earthen vessel, wherein it was sodden, shall be broken, but if the vessel be of brass, it shall be scoured, and washed with water.

29 Every male of the priestly race shall eat of the flesh thereof, because it is holy of holies.

30 For the victim that is slain for sin, the blood of which is caried into the tabernacle of the testimony to make atonement in the sanctuary, shall not be eaten, but shall be burnt with fire.

CHAP. VII.

Of sacrifices for trespasses and thanks-offerings. No fat nor blood is to be eaten.

THIS also is the law of the sacrifice for a * trespass; it is most holy:

2 And where the holocaust is immolated, the victim also for a trespass shall be slain: the blood thereof shall be poured round about the altar.

3 They shall offer thereof the rump and the fat that covereth the entrails.

4 The two little kidneys, and the fat which is by the flanks, and the caul of the liver with the little kidneys.

5 And the priest shall burn them upon the altar: it is the burnt-sacrifice of the Lord for a trespass.

6 Every male of the priestly race, shall eat this flesh in a holy place, because it is most holy.

7 As the sacrifice for sin is offered, so is also that for a trespass: the same shall be the law of both these sacrifices: it shall belong to the priest that offereth it.

8 The priest that offereth the victim of holocaust, shall have the skin thereof.

9 And every sacrifice of flour, that is baked in the oven, and whatsoever is dressed on the gridiron, or in the frying-pan, shall be the priest's that offereth it.

10 Whether they be tempered with oil, or dry, all the sons of Aaron shall have one as much as another.

11 This is the law of the

* Chap. VII. Ver. 1. *Trespass.* Trespasses, for which these offerings were to be made, were lesser offences than those for which the sin-offerings were appointed.

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sacrifice of peace-offerings that is offered to the Lord.

12 If the oblation be for thanksgiving, they shall offer loaves without leaven, tempered, with oil and unleavened wafers anointed with oil, and fine flour fried, and cakes tempered and mingled with oil:

13 Moreover loaves of leavened bread with the sacrifice of thanks, which is offered for peace-offerings:

14 Of which one shall be offered to the Lord for first-fruits, and shall be the priest's that shall pour out the blood of the victim.

15 And the flesh of it shall be eaten the same day; neither shall any of it remain until the morning.

16 If any man by vow, or of his own accord, offer a sacrifice, it shall in like manner be eaten the same day: but if any of it remain until the morrow, it is lawful to eat it.

17 But whatsoever shall be found on the third day shall be consumed with fire.

18 If any man eat of the flesh of the victim of peace-offerings on the third day, the oblation shall be of no effect, neither shall it profit the offerer: yea rather whatsoever soul shall defile itself with such meat, shall be guilty of transgression.

19 The flesh that hath touched any unclean thing, shall not be eaten, but shall be burnt with fire: he that is clean, * shall eat of it.

20 If any one that is defiled shall eat of the flesh of the sacrifice of peace-offerings, which is offered to the Lord, he shall be cut off from his people.

21 And he that hath touched the uncleanness of man or of beast, or of any thing that can defile, and shall eat of such kind of flesh, shall be cut off from his people.

22 And the Lord spoke to Moses, saying:

23 Say to the children of Israel: The fat of a sheep, and of an ox, and of a goat, you shall not eat.

24 The fat of a carcass that hath died of itself, and of a beast, that was caught by another beast, you shall have for divers uses.

25 If any man eat the fat, that should be offered for the burnt-sacrifice of the Lord, he shall perish out of his people.

26 Moreover you shall not eat the blood of any creature whatsoever, whether of birds or beasts.

27 Every one that eateth blood, shall perish from among the people.

* Ver. 19. *Shall eat of it.* That is, of the flesh of the thanks offering.

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28 And the Lord ſpoke to Moſes, ſaying:

29 Speak to the children of Iſrael, ſaying: He that offereth a victim of peace-offerings to the Lord, let him offer therewith a ſacrifice alſo, that is, the libations thereof.

30 He ſhall hold in his hands the fat of the victim, and the breaſt: and when he hath offered and conſecrated both to the Lord, he ſhall deliver them to the prieſt,

31 Who ſhall burn the fat upon the altar, but the breaſt ſhall be Aaron's, and his ſons.

32 The right ſhoulder alſo of the victims of peace-offerings ſhall fall to the prieſt for firſt-fruits.

33 He among the ſons of Aaron, that offereth the blood, and the fat, he ſhall have the right ſhoulder alſo for his portion.

34 For the breaſt that is elevated and the ſhoulder that is ſeparated I have taken of the children of Iſrael, from off their victims of peace-offerings, and have given them to Aaron the prieſt, and to his ſons, by a law for ever, from all the people of Iſrael.

35 This is the anointing of Aaron and his ſons, in the ceremonies of the Lord, in the day when Moſes offered them, that they might do the office of prieſthood,

36 And the things that the Lord commanded to be given them by the children of Iſrael, by a perpetual obſervance in their generations.

37 This is the law of holocauſt, and of the ſacrifice for ſin, and for treſpaſs, and for conſecration, and the victims of peace-offerings:

38 Which the Lord appointed to Moſes in mount Sinai, when he commanded the children of Iſrael, that they ſhould offer their oblations to the Lord in the deſart of Sinai.

CHAP. VIII.

Moſes conſecrateth Aaron and his ſons.

AND the Lord ſpoke to Moſes, ſaying:

2 Take Aaron with his ſons, their veſtments, and the oil of unction, a calf for ſin, two rams, a baſket with unleavened bread,

3 And thou ſhalt gather together all the congregation to the door of the tabernacle.

4 And Moſes did as the Lord had commanded. And all the multitude being gathered together before the door of the tabernacle,

5 He ſaid: This is the word that the Lord hath commanded to be done.

6 And immediately he offered Aaron and his ſons: and when he had waſhed them,

7 He veſted the high-prieſt with the ſtrait lienen garment, girding him with the

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girdle, and putting on him the violet tunick, and over it he put the ephod,

8 And binding it with the girdle, he fitted it to the rational, in which was Doctrine and Truth,

9 He put alſo the mitre upon his head: and upon the mitre over the forehead, he put the plate of gold conſecrated with ſanctification, as the Lord had commanded him.

10 He took alſo the oil of unction, with which he anointed the tabernacle, with all the furniture thereof.

11 And when he had ſanctified and ſprinkled the altar ſeven times, he anointed it, and all the veſſels thereof, and the laver with the foot thereof he ſanctified with the oil.

12 And he poured it upon Aaron's head, and he anointed and conſecrated him.

13 And after he had offered his ſons, he veſted them with linen tunicks, and girded them with girdles, and put mitres on them, as the Lord had commanded.

14 He offered alſo the calf for ſin: and when Aaron and his ſons had put their hands upon the head thereof,

15 He immolated it: and took the blood, and dipping his finger in it, he touched the horns of the altar round about. Which being expiated, and ſanctified, he poured the reſt of the blood at the bottom thereof.

16 But the fat that was upon the entrails, and the caul of the liver, and the two little kidneys with their fat, he burnt upon the altar:

17 And the calf with the ſkin, and the fleſh, and the dung, he burnt without the camp, as the Lord had commanded.

18 He offered alſo a ram for a holocauſt: and when Aaron and his ſons had put their hands upon its head,

19 He immolated it, and poured the blood thereof round about upon the altar.

20 And cutting the ram into pieces, the head thereof, and the joints, and the fat, he burnt in the fire,

21 Having firſt waſhed the entrails, and the feet, and the whole ram together, he burnt upon the altar, becauſe it was a holoucauſt of moſt ſweet odour to the Lord, as he had commanded him.

22 He offered alſo the ſecond ram, in the conſecration of prieſts: and Aaron and his ſons put their hands upon the head theteof:

23 And when Moſes had immolated it, he took of the blood thereof, and touched the tip of Aaron's right ear, and the thumb of his right hand, in like manner alſo the great toe of his right foot.

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24 He offered alſo the ſons of Aaron: and when with the blood of the ram, that was immolated, he had touched the tip of the right ear of every one of them, and the thumbs of their right hands, and the great toes of their right feet, the reſt he poured on the altar, round about:

25 But the fat, and the rump, and all the fat that covereth the entrails, and the caul of the liver, and the two kidneys with their fat, and with the right ſhoulder, he ſeparated.

26 And taking out of the baſket of unleavened bread, which was before the Lord, a loaf without leaven, and a cake tempered with oil, and a wafer, he put *them* upon the fat, and the right ſhoulder,

27 Delivering all to Aaron, and to his ſons. Who having lifted them up before the Lord,

28 He took them again from their hands, and burnt them upon the altar of holocauſt, becauſe it was the oblation of conſecration, for a ſweet odour of ſacrifice to the Lord.

29 And he took of the ram of conſecration, the breaſt for his portion, elevating it before the Lord, as the Lord had commanded him.

30 And taking the ointment, and the blood that was upon the altar, he ſprinkled Aaron, and his veſtments, and his ſons and their veſtments with it.

31 And when he had ſanctified them in their veſtments, he commanded them, ſaying: Boil the fleſh before the door of the tabernacle, and there eat it. Eat ye alſo the loaves of conſecration, that are laid in the baſket, as the Lord commanded me, ſaying: Aaron and his ſons ſhall eat them:

32 And whatſoever ſhall be left of the fleſh and the loaves, ſhall be conſumed with fire.

33 And you ſhall not go out of the door of the tabernacle for ſeven days, until the day wherein the time of your conſecration ſhall be expired. For in ſeven days the conſecration is finiſhed:

34 As at this preſent it hath been done, that the rite of the ſacrifices might be accompliſhed.

35 Day and night ſhall you remain in the tabernacle obſerving the watches of the Lord, leſt you die; for ſo it hath been commanded me.

36 And Aaron and his ſons did all things which the Lord ſpoke by the hand of Moſes.

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CHAP. IX.

Aaron offereth sacrifice for himself and the people. Fire cometh from the Lord upon the altar.

AND when the eighth day was come, Moses called Aaron and his sons, and the ancients of Israel, and said to Aaron:

2 Take of the herd a calf for sin, and a ram for a holocaust, both without blemish, and offer them before the Lord.

3 And to the children of Israel thou shalt say: Take ye a he-goat for sin, and a calf, and a lamb, both of a year old, and without blemish for a holocaust,

4 Also a bullock and a ram for peace-offerings: and immolate them before the Lord, offering for the sacrifice of every one of them, flour tempered with oil: for to-day the Lord will appear to you.

5 They brought therefore all things that Moses had commanded before the door of the tabernacle: where, when all the multitude stood,

6 Moses said: This is the word which the Lord hath commanded; do *it*, and his glory will appear to you.

7 And he said to Aaron: Approach to the altar, and offer sacrifice for thy sin: offer the holocaust, and pray for thyself and for the people, and when thou hast slain the people's victim, pray for them, as the Lord hath commanded.

8 And forthwith Aaron approaching to the altar, immolated the calf for his sin:

9 And his sons brought him the blood of it: and he dipped his finger therein, and touched the horns of the altar, and poured the rest at the foot thereof.

10 And the fat, and the little kidneys, and the caul of the liver, which are for sin, he burnt upon the altar, as the Lord had commanded Moses:

11 But the flesh and skin thereof he burnt with fire, without the camp.

12 He immolated also the victim of holocaust: and his sons brought him the blood thereof, which he poured round about on the altar.

13 And the victim being cut into pieces, they brought to him the head and all the members, all which he burnt with fire upon the altar,

14 Having first washed the entrails and the feet with water.

15 Then offering for the sin of the people, he slew the he-goat: and expiating the altar,

16 He offered the holocaust,

17 Adding in the sacrifice the libations, which are offered withal, and burning them

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upon the altar, beſides the ceremonies of the morning holocauſt.

18 He immolated alſo the bullock and the ram, the peace-offerings of the people: and his ſons brought him the blood, which he poured upon the altar round about.

19 The fat alſo of the bullock, and the rump of the ram, and the two little kidneys with their fat, and the caul of the liver

20 They put upon the beaſts. And after the fat was burnt upon the altar,

21 Aaron ſeparated their breaſts, and the right ſhoulders, elevating them before the Lord, as Moſes had commanded.

22 And ſtretching forth his hands to the people, he bleſſed them. And ſo the victims for ſin, and the holocauſts, and the peace-offerings being finiſhed, he came down.

23 And Moſes and Aaron went into the tabernacle of the teſtimony, and afterwards came forth and bleſſed the people. And the glory of the Lord appeared to all the multitude:

24 And behold a fire coming forth from the Lord, devoured the holocauſt, and the fat that was upon the altar: which when the multitude ſaw, they praiſed the Lord, falling on their faces.

CHAP. X.

Nadab and Abiu, for offering ſtrange fire, are burnt by fire. Prieſts are forbidden to drink wine, when they enter into the tabernacle. The law of eating the holy things.

AND Nadab and Abiu, the ſons of Aaron taking *their* cenſers, put fire therein, and incenſe on it, offering before the Lord ſtrange fire: which was not commanded them.

2 And fire coming out from the Lord deſtroyed them; and they died before the Lord.

3 And Moſes ſaid to Aaron: This is what the Lord hath ſpoken: I will be ſanctified in them that approach to me, and I will be glorified in the ſight of all the people. And when Aaron heard this, he held his peace.

4 And Moſes called Miſael and Eliſaphan, the ſons of Oziel, the uncle of Aaron, and ſaid to them: Go and take away your brethren from before the ſanctuary, and carry them without the camp.

5 And they went forthwith and took them as they lay, veſted with linen tunicks and caſt them forth, as had been commanded them.

6 And Moſes ſaid to

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Aaron, and to Eleazar, and Ithamar his sons: Uncover not your heads, and rend not your garments, lest perhaps you die, and indignation come upon all the congregation. Let your brethren, and all the house of Israel, bewail the burning which the Lord has kindled,

7 But you shall not go out of the door of the tabernacle, otherwise you shall perish: for the oil of the holy unction is on you. And they did all things according to the precept of Moses.

8 The Lord also said to Aaron:

9 You shall not drink wine nor any thing that may make drunk, thou nor thy sons, when you enter into the tabernacle of the testimony, lest you die: because it is an everlasting precept through your generations.

10 And that you may have knowledge to discern between holy and unholy, between unclean and clean:

11 And may teach the children of Israel all my ordinances, which the Lord hath spoken to them by the hand of Moses.

12 And Moses spoke to Aaron, and to Eleazar, and Ithamar his sons, that were left: Take the sacrifice that is remaining of the oblation of the Lord, and eat it without leaven beside the altar, because it is holy of holies.

13 And you shall eat it in a holy place: which is given to thee and thy sons of the oblations of the Lord, as it hath been commanded me.

14 The breast also that is offered, and the shoulder that is separated, you shall eat in a most clean place, thou and thy sons, and thy daughters with thee. For they are set aside for thee and thy children, of the victims of peace-offerings of the children of Israel:

15 Because they have elevated before the Lord the shoulder and the breast, and the fat that is burnt on the altar, and they belong to thee, and to thy sons by a perpetual law, as the Lord hath commanded.

16 While these things were a doing, when Moses sought for the buck-goat, that had been offered for sin, he found it burnt: and being angry with Eleazar and Ithamar, the sons of Aaron that were left, he said:

17 Why did you not eat in the holy place the sacrifice for sin, which is most holy, and given to you, that you may bear the iniquity of the people, and may pray for them in the sight of the Lord,

18 Especially whereas none of the blood thereof, hath

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been carried within the holy places, and you ought to have eaten it in the sanctuary, as was commanded me.

19 Aaron answered: This day hath been offered the victim for sin, and the holocaust before the Lord: and to me what thou seest has happened: how could I eat it, or please the Lord in the ceremonies, having a sorrowful heart?

20 Which when Moses had heard, he was satisfied.

CHAP. XI.

The distinction of clean and unclean animals.

AND the Lord spoke to Moses and Aaron, saying:

2 Say to the children of Israel: These are the * animals which you are to eat, of all the living things of the earth.

3 Whatsoever hath the † hoof divided, and cheweth the cud among the beasts, you shall eat.

4 But whatsoever cheweth indeed the cud, and hath a hoof, but divideth it not, as the camel, and others, that you shall not eat, but shall reckon it among the unclean.

5 The ‡ cherogrillus which cheweth the cud, but divideth not the hoof, is unclean.

6 The hare also: for that too cheweth the cud, but divideth not the hoof.

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* Ver. 2. Chap. XI. *Animals which you are to eat, &c.* The prohibition of so many kinds of beasts, birds and fishes, in the law, was ordered, 1st, to exercise the people in obedience and temperance. 2dly, to restrain them from the vices of which these animals were symbols. 3dly, because the things here forbidden were for the most part unwholsome, and not proper to be eat. 4thly, that the people of God, by being obliged to abstain from things *corporally unclean*, might be trained up to seek a *spiritual cleanness*.

† Ver. 3. *Hoof divided, and cheweth the cud.* The dividing the hoof, and chewing the cud, signify discretion between good and evil, and meditating on the law of God: and where either of these is wanting, a man is unclean. In like manner fishes were reputed unclean, that had not fins and scales; that is souls; that did not raise themselves up by prayer, and cover themselves with the scales of virtues.

‡ Ver. 5. *The cherogrillus.* Some suppose it to be the *rabbit*, others the *hedge-hog*: St. Hierome intimates that it is another kind of animal common in Palestine, which lives in the holes of rocks, or in the earth. We chuse here, as also in the names of several other creatures that follow, (which are little known in this part of the world) to keep the Greek or Latin names.

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7 And the swine, which, though it divideth the hoof, cheweth not the cud.

8 The flesh of these you shall not eat, nor shall you touch their carcases, because they are unclean to you.

9 These are the things that breed in the waters, and which it is lawful to eat. All that hath fins, and scales, as well in the sea, as in the rivers, and the pools, you shall eat,

10 But whatsoever hath not fins and scales, of those things that move and live in the waters, shall be an abomination unto you,

11 And detestable; their flesh you shall not eat, and their carcases you shall avoid.

12 All that have not fins and scales, in the waters, shall be unclean.

13 Of birds these are they which you must not eat, and which are to be avoided by you: The eagle, and the § griffon, and the ospery,

14 And the kite, and the vulture, according to their kind.

15 And all that is of the raven kind, according to their likeness.

16 The ostrich, and the owl, and the larus, and the hawk, according to its kind.

17 The screech owl, and the cormorant, and the ibis,

18 And the swan, and the bittern, and the porphirion,

19 The heron, and the charadrion according to its kind, the houp also, and the bat.

20 Of things that fly, whatsoever goeth upon four feet, shall be abominable to you.

21 But whatsoever walketh upon four feet, but hath the legs behind longer, wherewith it hoppeth upon the earth,

22 That you shall eat, as the bruchus in its kind, the attachus, and the ophiomachus, and the locust, every one according to their kind.

23 But of flying things, whatsoever hath four feet only shall be abominations to you:

24 And whosoever shall touch the carcases of them, shall be defiled, and shall be unclean until the evening.

25 And if it be necessary that he carry any of these things when they are dead, he shall wash his cloaths, and shall be unclean until the sun set.

26 Every beast that hath a hoof, but divideth it not, nor cheweth the cud, shall be unclean: and he that toucheth it, shall be defiled.

27 That which walketh

§ Ver. 13. *The griffon.* Not the monster which the painters represent; which hath no being upon earth: but a bird of the eagle kind larger than the common.

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upon hands, of all animals which go on all four, shall be unclean: he that shall touch their carcases shall be defiled until evening.

28 And he that shall carry such carcases, shall wash his cloaths, and shall be unclean until evening: because all these things are unclean to you.

29 These also shall be reckoned among unclean things, of all that move upon the earth; the weasel and the mouse and the crocodile; every one according to their kind,

30 The shrew, and the chameleon, and the stellio, and the lizard, and the mole:

31 All these are unclean. He that toucheth their carcases shall be unclean until the evening.

32 And upon what thing soever any of their carcases shall fall, it shall be defiled, whether it be a vessel of wood, or a garment, or skins or hair-cloths: or any thing in which work is done, they shall be dipped in water, and shall be unclean until the evening, and so afterwards shall be clean.

33 But an earthen vessel, into which any of these shall fall, shall be defiled, and therefore is to be broken.

34 Any meat, which you eat, if water *from such a vessel* be poured upon it, shall be unclean; and every liquor that is drunk out of any *such* vessel, shall be unclean.

35 And upon whatsoever thing any of these dead beasts shall fall, it shall be unclean: whether it be oven or pots with feet; they shall be destroyed and shall be unclean.

36 But fountains and cisterns, and all gatherings together of waters, shall be clean. He that toucheth their carcases shall be defiled.

37 If it fall upon seed-corn it shall not defile it.

38 But if any man pour water upon the seed, and afterwards it be touched by the carcases, it shall be forthwith defiled.

39 If any beast die, of which it is lawful for you to eat, he that toucheth the carcase thereof shall be unclean until the evening:

40 And he that eateth or carrieth any thing thereof; shall wash his clothes, and shall be unclean until the evening:

41 All that creepeth upon the earth shall be abominable, neither shall it be taken for meat.

42 Whatsoever goeth upon the breast, on four feet, or hath many feet, or traileth on the earth, you shall not eat, because it is abominable.

43 Do not defile your souls, nor touch ought thereof, lest you be unclean.

44 For I am the Lord your

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God: be holy, because I am holy. Defile not your souls by any creeping thing, that moveth upon the earth.

45 For I am the Lord, who brought you out of the land of Egypt, that I might be your God.

46 You shall be holy, because I am holy. This is the law of beasts and fowls, and of every living creature that moveth in the waters, and creepeth on the earth.

47 That you may know the differences of the clean, and unclean, and know what you ought to eat, and what to refuse.

CHAP. XII.

The purification of women after child-birth,

AND the Lord spoke to Moses, saying:

2 Speak to the children of Israel, and thou shalt say to them: If a woman, having received seed, shall bear a man-child, she shall be unclean seven days, according to the days of the separation of her flowers.

3 And on the eigth day the infant shall be circumcised:

4 But she shall remain three and thirty days in the blood of her purification. She shall touch no holy thing, neither shall she enter into the sanctuary, until the days of her purification be fulfilled.

5 But if she shall bear a maid-child, she shall be unclean two weeks, according to the custom of her monthly courses, and she shall remain in the blood of her purification sixty six days.

6 And when the days of her purification are expired, for a son, or for a daughter, she shall bring to the door of the tabernacle of the testimony, a lamb of a year old for a holocaust, and a young pigeon or a turtle for sin, and shall deliver them to the priest,

7 Who shall offer them before the Lord, and shall pray for her, and so she shall be cleansed from the issue of her blood. This is the law for her that beareth a man-child or a maid-child.

8 And if her hand find not sufficiency, and she is not able to offer a lamb, she shall take two turtles, or two young pigeons, one for a holocaust, and another for sin: and the priest shall pray for her, and so she shall be cleansed.

CHAP. XIII.

The law concerning leprosy in men, and in garments.

AND the Lord spoke to Moses, and Aaron, saying:

2 The man, in whose skin or flesh shall arise a different colour or a blister, or as it were something shining, that

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is, the ſtroke of the *leproſy, ſhall be brought to Aaron the prieſt, or any one of his ſons.

3 And if he ſee the leproſy in his ſkin, and the hair turned white, and the place where the leproſy appears lower than the ſkin, and the reſt of the fleſh; it is the ſtroke of the leproſy, and upon his judgment he ſhall be ſeparated.

4 But if there be a ſhining whiteneſs in the ſkin, and not lower than the other fleſh, and the hair be of the former colour, the prieſt ſhall ſhut him up ſeven days.

5 And the ſeventh day he ſhall look on him: and if the leproſy be grown no farther, and hath not ſpread itſelf in the ſkin, he ſhall ſhut him up again other ſeven days.

6 And on the ſeventh day he ſhall look on him: if the leproſy be ſomewhat obſcure, and not ſpread in the ſkin, he ſhall declare him clean, becauſe it is *but* a ſcab: and the man ſhall waſh his clothes, and ſhall be clean.

7 But if the leproſy grow again, after he was ſeen by the prieſt and reſtored to cleanneſs; he ſhall be brought to him,

8 And ſhall be condemned of uncleanneſs.

9 If the ſtroke of the leproſy be in a man, he ſhall be brought to the prieſt.

10 And he ſhall view him. And when there ſhall be a white colour in the ſkin, and it ſhall have changed the look of the hair, and the living fleſh itſelf ſhall appear:

11 It ſhall be judged an inveterate leproſy, and grown into the ſkin. The prieſt therefore ſhall declare him unclean, and ſhall not ſhut him up, becauſe he is evidently unclean.

12 But if the leproſy ſpring out, running about in the ſkin, and cover all the ſkin from the head to the feet, whatſoever falleth under the ſight of the eyes,

13 The prieſt ſhall view him, and ſhall judge that the leproſy which he has is very clean: becauſe it is all turned into whiteneſs, and therefore the man ſhall be clean.

14 But when the live fleſh ſhall appear in him,

15 Then by the judgment of the prieſt he ſhall be defiled, and ſhall be reckoned among the unclean. For live fleſh,

* Chap. XIII. Ver. 2. *Leproſy.* The leproſy was a figure of ſin: and the obſervances preſcribed in this and the following chapter, intimate what ought ſpiritually to be done, in order to be delivered from ſo great an evil, or preſerved from it.

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if it be ſpotted with leproſy, is unclean.

16 And if again it be turned into whiteneſs, and cover all the man,

17 The prieſt ſhall view him, and ſhall judge him to be clean.

18 When alſo there has been an ulcer in the fleſh and the ſkin, and it has been healed,

19 And in the place of the ulcer, there appeareth a white ſcar, or ſomewhat red, the man ſhall be brought to the prieſt:

20 And when he ſhall ſee the place of the leproſy lower than the other fleſh, and the hair turned white, he ſhall declare him unclean: for the plague of leproſy is broken out in the ulcer.

21 But if the hair be of the former colour, and the ſcar ſomewhat obſcure, and be not lower than the fleſh that is near it, he ſhall ſhut him up ſeven days.

22 And if it ſpread, he ſhall judge him to have the leproſy,

23 But if it ſtay in its place, it is *but* the ſcar of an ulcer, and the man ſhall be clean.

24 The fleſh alſo and ſkin, that hath been burnt, and after it is healed, hath a white or a red ſcar,

25 The prieſt ſhall view; and if he ſee it is turned white, and the place thereof is lower than the other ſkin; he ſhall declare him unclean, becauſe the evil of leproſy is broken out in the ſcar.

26 But if the colour of the hair be not changed, nor the blemiſh lower than the other fleſh, and the appearance of the leproſy be ſomewhat obſcure, he ſhall ſhut him up ſeven days,

27 And on the ſeventh day he ſhall view him: if the leproſy be grown farther in the ſkin, he ſhall declare him unclean.

28 But if the whiteneſs ſtay in its place, and be not very clear, it is the ſore of a burning, and therefore he ſhall be cleanſed, becauſe it is *only* the ſcar of a burning.

29 If the leproſy break out in the head or the beard of a man or a woman, the prieſt ſhall ſee them.

30 And if the place be lower than the other fleſh, and the hair yellow, and thinner than uſual; he ſhall declare them unclean, becauſe it is the leproſy of the head and the beard.

31 But if he perceive the place of the ſpot is equal with the fleſh that is near it, and the hair black: he ſhall ſhut him up ſeven days,

32 And on the ſeventh day he ſhall look upon it. If the ſpot be not grown, and the hair keep its colour, and the place of the blemiſh be even with the other fleſh;

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33 The man ſhall be ſhaven all but the place of the ſpot, and he ſhall be ſhut up other ſeven days.

34 If on the ſeventh day the evil ſeem to have ſtaid in its place, and not lower than the other fleſh, he ſhall cleanſe him, and his clothes being waſhed, he ſhall be clean.

35 But if, after his cleanſing, the ſpot ſpread again in the ſkin,

36 He ſhall ſeek no more whether the hair be turned yellow, becauſe he is evidently unclean.

37 But if the ſpot be ſtaid, and the hair be black, let him know that the man is healed, and let him confidently pronounce him clean,

38 If a whiteneſs appear in the ſkin of a man or a woman,

39 The prieſt ſhall view them. If he find that a darkiſh whiteneſs ſhineth in the ſkin, let him know that it is not the leproſy, but a white blemiſh, and that the man is clean.

40 The man whoſe hair falleth off from his head, he is bald and clean:

41 And if the hair fall from his forehead, he is bald before and clean.

42 But if in the bald head, or in the bald forehead, there be riſen a white or reddiſh colour,

43 And the prieſt perceive this, he ſhall condemn him undoubtedly of leproſy, which is riſen in the bald part.

44 Now whoſoever ſhall be defiled with the leproſy, and is ſeparated by the judgment of the prieſt,

45 Shall have his clothes hanging looſe, his head bare, his mouth covered with a cloth, and he ſhall cry out that he is defiled and unclean.

46 All the time that he is a leper and unclean, he ſhall dwell alone without the camp.

47 A woollen or linen * garment, that ſhall have the leproſy

48 In the warp, and the woof, or a ſkin, or whatſoever is made of a ſkin,

49 If it be infected with a white or red ſpot, it ſhall be accounted the leproſy, and ſhall be ſhewed to the prieſt.

50 And he ſhall look upon it and ſhall ſhut it up ſeven days:

51 And on the ſeventh day when he looketh on it again, if he find that it is grown, it is a fixed leproſy: he ſhall judge the garment unclean, and every thing wherein it ſhall be found,

* Ver. 47. *Garment.* Theſe preſcriptions, with relation to garments and houſes infected with the leproſy, are to teach us to fly all ſuch company and places as are apt to be the occaſions of ſin.

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52 And therefore it shall be burnt with fire.

53 But if he see that it is not grown,

54 He shall give orders, and they shall wash that part, wherein the leprosy is, and he shall shut it up other seven days.

55 And when he shall see that the former colour is not returned, nor yet the leprosy spread, he shall judge it unclean, and shall burn it with fire; for the leprosy has taken hold of the outside of the garment, or through the whole.

56 But if the place of the leprosy be somewhat dark, after the garment is washed he shall tear it off, and divide it from that which is sound.

57 And if after this there appear in those places, that before were without spot, a flying and wandering leprosy; it must be burnt with fire:

58 If it cease, he shall wash with water the parts that are pure, the second time, and they shall be clean.

59 This is the law touching the leprosy of any woollen or linen garment, either in the warp or woof, or any thing of skins, how it ought to be cleansed, or pronounced unclean.

CHAP. XIV.

The rites or sacrifices in cleansing the leprosy. Leprosy in houses.

AND the Lord spoke to Moses, saying:

2 This is the rite of a leper, when he is to be cleansed.

3 He shall be brought to the priest: who going out of the camp, when he shall find that the leprosy is cleansed,

4 Shall command him, that is to be purified, to offer for himself two living sparrows, which it is lawful to eat, and cedar-wood, and scarlet and hyssop,

5 And he shall command one of the sparrows to be immolated in an earthen vessel over * living waters:

6 But the other that is alive he shall dip with the cedar-wood, and the scarlet and the hyssop, in the blood of the sparrow that is immolated,

7 Wherewith he shall sprinkle him, that is to be cleansed, seven times, that he may be rightly purified: and he shall let go the living sparrow, that it may fly into the field.

8 And when the man hath washed his clothes, he shall shave all the hair of his body,

* Chap. XIV. Ver 5. *Living waters.* That is, waters taken from a spring, brook or river.

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and shall be washed with water; and being purified he shall enter into the camp, yet so that he tarry without his own tent seven days,

9 And on the seventh day he shall shave the hair of his head, and his beard and his eye-brows, and the hair of all his body. And having washed again his clothes and his body,

10 On the eighth day he shall take two lambs without blemish, and an ewe of a year old without blemish, and three tenths of flour tempered with oil for a sacrifice, and * a sextary of oil apart.

11 And when the priest that purifieth the man, hath presented him, and all these things before the Lord at the door of the tabernacle af the testimony,

12 He shall take a lamb, and offer it for a trespass-offering with the sextary of oil; and having offered all before the Lord,

13 He shall immolate the lamb, where the victim for sin is wont to be immolated, and the holocaust, that is, in the holy place. For as that which is for sin, so also the victim for a trespass-offering pertaineth to the priest: it is holy of holies.

14 And the priest † tak-

* Ver. 10. *A sextary*, Hebr. *log*; a measure of liquids, which was the twelfth part of a *hin*; and held about as much as six eggs.

† Ver. 14. *Taking of the blood, &c.* These ceremonies, used in the cleansing of a leper, were mysterious and very significative. The sprinkling seven times with the blood of the little bird, the washing himself and his clothes, the shaving his hair and his beard, signify the means which are to be used in the reconciliation of a sinner, and the steps by which he is ro return to God; viz. by the repeated application of the blood of Christ; the washing his conscience with the waters of compunction: and retrenching all vanities and superfluities, by employing all that is over and above what is necessary, in alms-deeds. The sin-offering and the holocaust or burnt-offering, which he was to offer at his cleansing, signify the sacrifice of a contrite and humble heart, and that of adoration in spirit and truth, with gratitude and thankfulness, for the forgiveness of sins, with which we are ever to appear before the Almighty. The touching the right ear, the thumb of the right hand, and the great toe of the right foot, first with the blood of the victim, and

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ing of the blood of the victim, that was immolated for treſpaſs, ſhall put it upon the tip of the right ear of him that is cleanſed, and upon the thumb of his right hand, and the great toe of his right foot:

15 And he ſhall pour of the ſextary of oil into his own left hand.

16 And ſhall dip his right finger in it and ſprinkle it before the Lord ſeven times.

17 And the reſt of the oil in his left hand, he ſhall pour upon the tip of the right ear of him that is cleanſed, and upon the thumb of his right hand and the great toe of his right foot, and upon the blood that was ſhed for treſpaſs,

18 And upon his head.

19 And he ſhall pray for him before the Lord, and ſhall offer the ſacrifice for ſin, then ſhall he immolate the holocauſt,

20 And put it on the altar with the libations thereof, and the man ſhall be rightly cleanſed.

21 But if he be poor, and his hand cannot find the things aforeſaid, he ſhall take a lamb for an offering for treſpaſs, that the prieſt may pray for him, and a tenth part of flour tempered with oil for a ſacrifice, and a ſextary of oil,

22 And two turtles or two young pigeons, of which one may be for ſin, and the other for a holocauſt:

23 And he ſhall offer them on the eighth day of his purification to the prieſt, at the door of the tabernacle of the teſtimony before the Lord:

24 And *the prieſt* receiving the lamb for treſpaſs, and the ſextary of oil, ſhall elevate them together:

25 And the lamb being immolated, he ſhall put of the blood thereof upon the tip of the right ear of him that is cleanſed, and upon the thumb of his right hand, and the great toe of his right foot:

26 But he ſhall pour part of the oil into his own left hand,

27 And dipping the finger of his right hand in it, he ſhall ſprinkle it ſeven times before the Lord.

28 And he ſhall touch the tip of the right ear of him

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then with the remainder of the oil, which had been ſprinkled ſeven times before the Lord, ſignify the application of the blood of Chriſt, and the unction of the ſevenfold grace of the Holy Ghoſt to the ſinner's right ear, that he may duly hearken to, and obey the law of God; and to his right hand and foot, that the works of his hands, and all the ſteps or affections of his ſoul, ſignified by the feet, may be rightly directed to God.

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that is cleanſed, and the thumb of his right hand and the great toe of his right foot, in the place of the blood that was ſhed for treſpaſs:

29 And the other part of the oil, that is in his left hand, he ſhall pour upon the head of the purified perſon, that he may appeaſe the Lord for him:

30 And he ſhall offer a turtle, or young pigeon,

31 One for treſpaſs, and the other for a holocauſt, with their libations.

32 This is the ſacrifice of a leper, that is not able to have all things that appertain to his cleanſing.

33 And the Lord ſpoke to Moſes and Aaron, ſaying:

34 When you ſhall be come into the land of Chanaan, which I will give you for a poſſeſſion, if there be the plague of leproſy in a houſe,

35 He whoſe houſe it is, ſhall go and tell the prieſt, ſaying: It ſeemeth to me, that there is the plague of leproſy in my houſe.

36 And he ſhall command that they carry forth all things out of the houſe, before he go into it, and ſee whether it have the leproſy, leſt all things become unclean that are in the houſe. And afterwards he ſhall go in to view the leproſy of the houſe.

37 And if he ſee in the walls thereof as it were little dints, diſfigured with paleneſs or redneſs, and lower than all the reſt,

38 He ſhall go out of the door of the houſe, and forthwith ſhut it up ſeven days.

39 And returning on the ſeventh day, he ſhall look upon it. If he find that the leproſy is ſpread,

40 He ſhall command, that the ſtones wherein the leproſy is, be taken out, and caſt without the city unto an unclean place:

41 And that the houſe be ſcraped on the inſide round about, and the duſt of the ſcraping be ſcattered without the city unto an unclean place

42 And that other ſtones be laid in the place of them that were taken away, and the houſe be plaiſtered with other morter.

43 But if after the ſtones be taken out, and the duſt ſcraped off, and it be plaiſtered with other earth,

44 The prieſt going in perceive that the leproſy is returned, and the walls full of ſpots, it is a laſting leproſy, and the houſe is unclean:

45 And they ſhall deſtroy it forthwith, and ſhall caſt the ſtones and timber thereof, and all the duſt, without the town into an unclean place.

46 He that entereth into the houſe when it is ſhut, ſhall be unclean until evening.

47 And he that ſleepeth in

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it, and eateth any thing, ſhall waſh his clothes.

48 But if the prieſt going in perceive that the leproſy is not ſpread in the houſe, after it was plaiſtered again, he ſhall purify it, it being cured.

49 And for the purification thereof he ſhall take two ſparrows, and cedar wood, and ſcarlet and hyſſop:

50 And having immolated one ſparrow in an earthen veſſel over living waters,

51 He ſhall take the cedar-wood, and the hyſſop, and the ſcarlet, and the living ſparrow, and ſhall dip all in the blood of the ſparrow that is immolated, and in the living water, and he ſhall ſprinkle the houſe ſeven times.

52 And ſhall purify it as well with the blood of the ſparrow, as with the living water, and with the living ſparrow, and with the cedar-wood and the hyſſop and the ſcarlet.

53 And when he hath let go the ſparrow to fly freely away into the field, he ſhall pray for the houſe, and it ſhall be rightly cleanſed.

54 This is the law of every kind of leproſy and ſtroke,

55 Of the leproſy of garments and houſes,

56 Of a ſcar and of bliſters breaking out, of a ſhining ſpot, and when the colours are diverſely changed,

57 That it may be known when a thing is clean or unclean.

CHAP. XV.

Other legal uncleanneſſes.

AND the Lord ſpoke to Moſes and Aaron, ſaying:

2 Speak to the children of Iſrael, and ſay to them: The man that hath an iſſue of ſeed, ſhall be * unclean.

3 And then ſhall he be judged ſubject to this evil, when a filthy humour, at every moment, cleaveth to his fleſh, and gathereth there.

4 Every bed on which he ſleepeth, ſhall be unclean, and every place on which he ſitteth.

5 If any man touch his bed he ſhall waſh his clothes: and being waſhed with water, he ſhall be unclean until the evening.

6 If a man ſit where that man had ſitten, he alſo ſhall waſh his clothes: and being waſhed with water, ſhall be unclean until the evening.

7 He that toucheth his fleſh, ſhall waſh his clothes: and being himſelf waſhed with water ſhall be unclean until the evening.

* Chap. XV. Ver. 2. *Unclean.* Theſe legal uncleanneſſes were inſtituted in order to give the people a horror of carnal impurities.

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8 If such a man cast his spittle upon him that is clean, he shall wash his clothes: and being washed with water, he shall be unclean until the evening.

9 The saddle on which he sitteth shall be unclean:

10 And whatsoever has been under him that hath the issue of seed, shall be unclean until the evening. He that carrieth any of these things, shall wash his clothes: and being washed with water, he shall be unclean until the evening.

11 Every person whom such a one shall touch, not having washed his hands before, shall wash his clothes, and being washed with water, shall be unclean until the evening.

12 If he touch a vessel of earth, it shall be broken: but if a vessel of wood, it shall be washed with water.

13 If he who suffereth this disease be healed, he shall number seven days after his cleansing, and having washed his clothes, and all his body in living water, he shall be clean.

14 And on the eighth day he shall take two turtles, or two young pigeons, and he shall come before the Lord, to the door of the tabernacle of the testimony, and shall give them to the priest.

15 Who shall offer one for sin, and the other for a holocaust, and he shall pray for him before the Lord, that he may be cleansed of the issue of his seed.

16 The man from whom the seed of copulation goeth out, shall wash all his body with water: and he shall be unclean until the evening.

17 The garment or skin that he weareth, he shall wash with water, and it shall be unclean until the evening.

18 The woman, with whom he companieth, shall be washed with water, and shall be unclean until the evening.

19 The woman, who at the return of the month hath her issue of blood, shall be separated seven days.

20 Every one that toucheth her, shall be unclean until the evening.

21 And every thing that she sleepeth on or that she sitteth on, in the days of her separation, shall be defiled.

22 He that toucheth her bed, shall wash his clothes: and being himself washed with water, shall be unclean until the evening.

23 Whosoever shall touch any vessel on which she sitteth, shall wash his clothes: and himself being washed with water, shall be defiled until the evening.

24 If a man lie with her in the time of her flowers, he shall be unclean seven days;

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and every bed, on which he shall sleep, shall be defiled.

25 The woman that hath an issue of blood many days out of her ordinary time, or that ceaseth not to flow after the monthly courses, as long as she is subject to this disease, shall be unclean, in the same manner as if she were in her flowers.

26 Every bed, on which she sleepeth, and every vessel on which she sitteth, shall be defiled.

27 Whosoever toucheth them shall wash his clothes: and himself being washed with water, shall be unclean until the evening.

28 If the blood stop and cease to run, she shall count seven days of her purification:

20 And on the eighth day she shall offer for herself to the priest, two turtles, or two young pigeons, at the door of the tabernacle of the testimony:

30 And he shall offer one for sin, and the other for a holocaust, and he shall pray for her before the Lord, and for the issue of her uncleanness.

31 You shall teach therefore the children of Israel, to take heed of uncleanness, that they may not die in their filth, when they shall have defiled my tabernacle that is among them.

32 This is the law of him that hath the issue of seed, and that is defiled by copulation,

33 And of the woman that is separated in her monthly times, or that hath a continual issue of blood, and of the man that sleepeth with her.

CHAP. XVI.

When and how the high priest must enter into the sanctuary. The feast of expiation.

AND the Lord spoke to Moses, after the death of the two sons of Aaron, when they were slain upon their offering strange fire:

2 And he commanded him, saying: Speak to Aaron thy brother, that he * enter not at all into the sanctuary, which is within the veil before the propitiatory, with which the ark is covered, lest he die (for I will appear in a cloud over the oracle.)

3 Unless he first do these things: He shall offer a calf for sin, and a ram for a holocaust.

4 He shall be vested with a linen tunick, he shall co-

* Chap. XVI. Ver. 2. *Enter not.* No one but the high priest, and he but once a year, could enter into the sanctuary; to signify that no one could enter into the sanctuary of heaven till Christ our high priest opened it by his passion, *Heb. x. 8.* &c.

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ver his nakedneſs with linen breeches: he ſhall be girded with a linen girdle, and he ſhall put a linen mitre upon his head: for theſe are holy veſtments: all which he ſhall put on, after he is waſhed.

5 And he ſhall receive from the whole multitude of the children of Iſrael two buck-goats for ſin, and one ram for a holocauſt.

6 And when he hath offered the calf, and prayed for himſelf, and for his own houſe,

7 He ſhall make the two buck-goats to ſtand before the Lord in the door of the tabernacle of the teſtimony:

8 And caſting lots upon them both, one to be offered to the Lord, and the other to be the * emiſſary-goat:

9 That, whoſe lot fell to be offered to the Lord, he ſhall offer for ſin:

10 But that, whoſe lot was to be the emiſſary-goat, he ſhall preſent alive before the Lord, that he may pour out prayers upon him, and let him go into the wilderneſs.

11 After theſe things are duly celebrated, he ſhall offer the calf, and praying for himſelf, and for his own houſe, he ſhall immolate it:

12 And taking the cenſer, which he hath filled with the burning coals of the altar, and taking up with his hand the compounded perfume for incenſe, he ſhall go in within the veil into the holy place:

13 That when the perfumes are put upon the fire, † the cloud and vapour thereof may cover the oracle, which is over the teſtimony, and he may not die.

14 He ſhall take alſo of † the blood of the calf, and ſprinkle with his finger ſeven

* Ver. 8. *The emiſſary goat: caper emiſſarius*, in Greek ἀποπομπαῖος, in Hebrew *Azazel*. *The goat to go off*, or, as ſome tranſlate it, *the ſcape-goat*. This goat, on whoſe head the high prieſt was ordered to pour forth prayers, and to make a general confeſſion of the ſins of the people, laying them all, as it were, on his head; and after that to ſend him away into the wilderneſs, to be devoured by wild beaſts, was a figure of our ſaviour, charged with all our ſins, in his paſſion.

† Ver. 13. 14. *The cloud,—the blood, &c.* This is to teach us, that if we would go into the ſanctuary of God, we muſt take with us the incenſe of prayer, and the blood, that is, the paſſion of Chriſt. Where alſo note, that the high prieſt, before he went in to the Holy of Holies, was to waſh his whole body; and then to put on white linen garments; to ſignify the purity and chaſtity with which we are to approach to God.

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times towards the propitiatory to the east.

15 And when he hath killed the buck-goat for the sin of the people, he shall carry in the blood thereof within the veil, as he was commanded to do with the blood of the calf, that he may sprinkle it over-against the oracle,

16 And may expiate the sanctuary from the uncleanness of the children of Israel, and from their transgressions, and all their sins. According to this rite shall he do to the tabernacle of the testimony, which is fixed among them in the midst of the filth of their habitation.

17 Let no man be in the tabernacle when the high priest goeth in to the sanctuary, to pray for himself and his house, and for the whole congregation of Israel, until he come out.

18 And when he is come out to the altar that is before the Lord, let him pray for himself, and taking the blood of the calf, and of the buck-goat, let him pour it upon the horns thereof round about:

19 And sprinkling with his finger seven times, let him expiate, and sanctify it from the uncleanness of the children of Israel.

20 After he hath cleansed the sanctuary, and the tabernacle, and the altar, then let him offer the living goat:

21 And putting both hands upon his head, let him confess all the iniquities of the children of Israel, and all their offences and sins: and praying that they may light on his head, he shall turn him out by a man ready for it, into the desart.

22 And when the goat hath carried all their iniquities into an uninhabited land, and shall be let go into the desart,

23 Aaron shall return into the tabernacle of the testimony, and putting off the vestments, which he had on him before when he entered into the sanctuary, and leaving them there,

24 He shall wash his flesh in the holy place, and shall put on his own garments. And after that he is come out and hath offered his own holocaust, and that of the people, he shall pray both for himself, and for the people:

25 And the fat, that is offered for sins, he shall burn upon the altar.

26 But he, that hath let go the emissary-goat, shall wash his clothes, and his body with water, and so shall enter into the camp.

27 But the calf and the buck-goat, that were sacrificed for sin, and whose blood was carried into the sanctuary, to accomplish the atonement, they shall carry forth without the camp, and shall

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burn with fire their skins and their flesh, and their dung:

28 And whosoever burneth them, shall wash his clothes, and his flesh with water, and so shall enter into the camp.

29 And this shall be to you an everlasting ordinance: The seventh month, the tenth day of the month, you shall afflict your souls, and shall do no work, whether it be one of your own country, or a stranger that sojourneth among you.

30 Upon this day shall be the expiation for you, and the cleansing from all your sins: you shall be cleansed before the Lord.

31 For it is a sabbath of rest, and you shall afflict your souls by a perpetual religion.

32 And the priest that is anointed, and whose hands are consecrated to do the office of the priesthood in his father's stead, shall make atonement: and he shall be vested with the linen robe, and the holy vestments,

33 And he shall expiate the sanctuary and the tabernacle of the testimony and the altar, the priests also, and all the people.

34 And this shall be an ordinance for ever, that you pray for the children of Israel, and for all their sins once in a year. He did therefore as the Lord had commanded Moses.

CHAP. XVII.

No sacrifices to be offered but at the door of the tabernacle: a prohibition of blood.

AND the Lord spoke to Moses, saying:

2 Speak to Aaron and his sons, and to all the children of Israel, saying to them: This is the word which the Lord hath commanded, saying:

3 Any man whosoever of the house of Israel, * if he kill an ox or a sheep, or a goat, in the camp or without the camp,

4 And offer it not at the door of the tabernacle an oblation to the Lord, shall be guilty of blood: as if he had shed blood: so shall he perish from the midst of his people.

5 Therefore the children of Israel shall bring to the priest their victims, which they kill in the field, that they may be sanctified to the Lord before the door of the tabernacle of

* Chap. XVII. ver. 3. *If he kill, &c.* That is, in order to sacrifice. The law of God forbids sacrifices to be offered in any other place, but at the tabernacle or temple of the Lord: to signify that no sacrifice would be acceptable to God, out of his true temple, the one, holy, catholic, apostolic church.

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the teſtimony, and they may ſacrifice them for peace-offerings to the Lord.

6 And the prieſt ſhall pour the blood upon the altar of the Lord, at the door of the tabernacle of the teſtimony, and ſhall burn the fat for a ſweet odour to the Lord.

7 And they ſhall no more ſacrifice their victims to devils, with whom they have committed fornication. It ſhall be an ordinance for ever to them and to their poſterity.

8 And thou ſhalt ſay to them: The man of the houſe of Iſrael, and of the ſtrangers who ſojourn among you, that offereth a holocauſt or a victim,

9 And bringeth it not to the door of the tabernacle of the teſtimony, that it may be offered to the Lord, ſhall periſh from among his people.

10 If any man whoſoever of the houſe of Iſrael, and of the ſtrangers that ſojourn among them, * eat blood, I will ſet my face againſt his ſoul, and will cut him off from among his people,

11 Becauſe the life of the fleſh is in the blood: and I have given it to you, that you may make atonement with it upon the altar for your ſouls, and the blood may be for an expiation of the ſoul.

12 Therefore I have ſaid to the children of Iſrael: No ſoul of you, nor of the ſtrangers that ſojourn among you, ſhall eat blood.

13 Any man whoſoever of the children of Iſrael, and of the ſtrangers that ſojourn among you, if by hunting or fowling, he take a wild beaſt or a bird, which it is lawful to eat, let him pour out its blood, and cover it with earth.

14 For the life of all fleſh is in the blood: therefore I ſaid to the children of Iſrael: You ſhall not eat the blood of any fleſh at all, becauſe the life of the fleſh is in the blood; and whoſoever eateth it, ſhall be cut off.

15 The ſoul that eateth that which died of itſelf, or has been caught by a beaſt, whether he be one of your own country or a ſtranger, ſhall waſh his clothes, and himſelf with water, and ſhall be defiled until the evening, and in this manner he ſhall be made clean.

16 But if he do not waſh his clothes and his body, he ſhall bear his iniquity.

* Ver. 10. *Eat blood.* To eat *blood* was forbidden in the law; partly becauſe God reſerved it to himſelf, to be offered in ſacrifices on the altar, as to the Lord of life and death; and as a figure of the blood of Chriſt; and partly to give men a horror of ſhedding of *blood*, Gen. ix. 4. 5, 6.

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CHAP. XVIII.

Marriage is prohibited in certain degrees of kindred; and all unnatural lusts.

AND the Lord spoke to Moses, saying:

2 Speak to the children of Israel, and thou shalt say to them: I am the Lord your God,

3 You shall not do according to the custom of the land of Egypt, in which you dwelt; neither shall you act according to the manner of the country of Chanaan, into which I will bring you; nor shall you walk in their ordinances.

4 You shall do my judgments, and shall observe my precepts, and shall walk in them. I am the Lord your God.

5 Keep my laws and my judgments, which if a man do, he shall live in them. I am the Lord.

6 No man shall approach to her that is near of kin to him, to uncover her nakedness. I am the Lord.

7 Thou shalt not uncover the nakedness of thy father, or the nakedness of thy mother: she is thy mother: thou shalt not uncover her nakedness.

8 Thou shalt not uncover the nakedness of thy father's wife: for it is the nakedness of thy father.

9 Thou shalt not uncover the nakedness of thy sister by father or by mother, whether born at home or abroad.

10 Thou shalt not uncover the nakedness of thy son's daughter, or thy daughter's daughter: because it is thy own nakedness.

11 Thou shalt not uncover the nakedness of thy father's wife's daughter, whom she bore to thy father, and who is thy sister.

12 Thou shalt not uncover the nakedness of thy father's sister: because she is the flesh of thy father.

13 Thou shalt not uncover the nakedness of thy mother's sister: because she is thy mother's flesh.

14 Thou shalt not uncover the nakedness of thy father's brother, neither shalt thou approach to his wife, who is joined to thee by affinity.

15 Thou shalt not uncover the nakedness of thy daughter-in-law, because she is thy son's wife, neither shalt thou discover her shame.

16 Thou shalt not uncover the nakedness of thy brother's wife, because it is the nakedness of thy brother.

17 Thou shalt not uncover the nakedness of thy wife, and her daughter. Thou shalt not take her son's daughter or her daughter's daughter, to discover her shame: because they are her flesh, and such copulation is incest.

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18 Thou shalt not take thy wife's sister for a harlot, to rival her, neither shalt thou discover her nakedness, while she is yet living.

19 Thou shalt not approach to a woman, having her flowers, neither shalt thou uncover her nakedness.

20 Thou shalt not lie with thy neighbour's wife, nor be defiled with mingling of seed.

21 Thou shalt not give any of thy seed to be consecrated to the idol Moloch, nor defile the name of thy God: I am the Lord.

22 Thou shalt not lie with mankind as with womankind, because it is an abomination.

23 Thou shalt not lie with any beast, neither shalt thou be defiled with it. A woman shall not prostitute herself to a beast, nor lie with it, because it is a *heinous* crime.

24 Defile not yourselves with any of these things with which all the nations have been defiled, which I will cast out before you,

25 And with which the land is defiled: the abominations of which I will visit, that it may vomit out its inhabitants.

26 Keep ye my ordinances and my judgments, and do not any of these abominations, neither any of your own nation, nor any stranger, that sojourneth among you.

27 For all these detestable things the inhabitants of the land have done that were before you, and have defiled it.

28 Beware then lest in like manner it vomit you also out, if you do the like things, as it vomited out the nation that was before you.

29 Every soul that shall commit any of these abominations, shall perish from the midst of his people.

30 Keep my commandments. Do not the things which they have done, that have been before you, and be not defiled therein: I am the Lord your God.

CHAP. XIX.

Divers ordinances, partly moral, partly ceremonial or judicial.

THE Lord spoke to Moses, saying:

2 Speak to all the congregation of the children of Israel, and thou shalt say to them: Be ye holy, because I the Lord your God am holy.

3 Let every one fear his father and his mother. Keep my sabbaths. I am the Lord your God.

4 Turn ye not to idols, nor make to yourselves molten gods. I am the Lord your God.

5 If ye offer in sacrifice a peace-offering to the Lord, that he may be favourable,

6 You shall eat it on the same day it was offered, and

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the next day: and whatsoever shall be left until the third day you shall burn with fire.

7 If after two days any man eat thereof, he shall be profane, and guilty of impiety:

8 And shall bear his iniquity, because he hath defiled the holy thing of the Lord; and that soul shall perish from among his people.

9 When thou reapest the corn of thy land, thou shalt not cut down *all that is on* the face of the earth to the very ground: nor shalt thou gather the ears that remain.

10 Neither shalt thou gather the bunches and grapes that fall down in thy vineyard, but shalt leave them to the poor and the strangers to take. I am the Lord your God.

11 You shall not steal. You shall not lie; neither shall any man deceive his neighbour.

12 Thou shalt not swear falsly by my name, nor profane the name of thy God. I am the Lord.

13 Thou shalt not calumniate thy neighbour, nor oppress him by violence. The wages of him that has been hired by thee shall not abide with thee until the morning.

14 Thou shalt not speak evil of the deaf, nor put a stumbling-block before the blind: but thou shalt fear the Lord thy God, because I am the Lord.

15 Thou shalt not do that which is unjust, nor judge unjustly. Respect not the person of the poor, nor honour the countenance of the mighty. *But* judge thy neighbour according to justice.

16 Thou shalt not be a detracter nor a whisperer among the people. Thou shalt not stand against the blood of thy neighbour. I am the Lord.

17 Thou shalt not hate thy brother in thy heart, but reprove him openly, lest thou incur sin through him.

18 Seek not revenge, nor be mindful of the injury of thy citizens. Thou shalt love thy friend as thyself. I am the Lord.

19 Keep ye my laws. Thou shalt not make thy cattle to gender with beasts of any other kind. Thou shalt not sow thy field with * different seeds. Thou shalt not wear a garment that is woven of two sorts.

20 If a man carnally lie with a woman that is a bond

* Chap. XIX. Ver. 19. *Different seeds, &c.* This law tends to recommend simplicity and plain-dealing in all things; and to teach the people not to join any false worship or heresy with the worship of the true God.

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servant and marriageable, and yet not redeemed with a price, nor made free, they both shall be scourged, and they shall not be put to death, because she was not a free woman.

21 And for his trespass he shall offer a ram to the Lord, at the door of the tabernacle of the testimony:

22 And the priest shall pray for him, and for his sin before the Lord, and he shall have mercy on him, and the sin shall be forgiven.

23 When you shall be come into the land, and shall have planted in it fruit-trees, you shall take away the * first-fruits of them: the fruit that comes forth shall be unclean to you, neither shall you eat of them,

24 But in the fourth year, all their fruit shall be sanctified, to the praise of the Lord.

25 And in the fifth year you shall eat the fruit, thereof, gathering the increase thereof. I am the Lord your God.

26 You shall not eat with blood. You shall not divine, nor observe dreams.

27 Nor shall you ‡ cut *your* hair roundwise: nor shave *your* beard.

28 You shall not make any cuttings in your flesh, for the dead, neither shall you make in yourselves any figures or marks. I am the Lord.

29 Make not thy daughter a common strumpet, lest the land be defiled, and filled with wickedness.

30 Keep ye my sabbaths, and reverence my sanctuary. I am the Lord.

31 Go not aside after wizards, neither ask any thing of soothsayers, to be defiled by them. I am the Lord your God.

32 Rise up before the hoary head, and honour the person of the aged man: and fear the Lord thy God: I am the Lord.

33 If a stranger dwell in your land, and abide among you, do not upbraid him:

34 But let him be among you as one of the same coun-

* Ver. 23. *The first fruits.* *Præputia*, literally their fore-skins: it alludes to circumcision, and signifies that for the first three years the trees were to be as uncircumcised, and their fruit unclean; till in the fourth year their increase was sanctified, and given to the Lord, that is, to the priests.

‡ Ver. 27 *Cut your hair, &c.* This, and other such like things, of themselves indifferent, were forbidden by God, that they might not imitate the Egyptians or other infidels, who practised these things out of superstition, in honour of their false deities.

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try: and you shall love him as yourselves: for you were strangers in the land of Egypt. I am the Lord your God.

35 Do not any unjust thing in judgment, in rule, in weight, or in measure.

36 Let the balance be just, and the weights equal, the bushel just, and the sextary equal. I am the Lord your God, that brought you out of the land of Egypt.

37 Keep all my precepts, and all my judgments, and do them. I am the Lord.

CHAP. XX.

Divers crimes to be punished with death.

AND the Lord spoke to Moses, saying:

2 Thus shalt thou say to the children of Israel: If any man of the children of Israel, or of the strangers that dwell in Israel, give of his seed to the idol Moloch, dying let him die: the people of the land shall stone him.

3 And I will set my face against him: and I will cut him off from the midst of his people, because he hath given of his seed to Moloch, and hath defiled my sanctuary, and profaned my holy name.

4 And if the people of the land neglecting, and as it were little regarding my commandment, let alone the man that hath given of his seed to Moloch, and will not kill them:

5 I will set my face against that man, and his kindred, and will cut off both him, and all that consented with him to commit fornication with Moloch, out of the midst of their people:

6 The soul, that shall go aside after magicians, and sooth-sayers, and shall commit fornication with them, I will set my face against that soul, and destroy it out of the midst of its people.

7 Sanctify yourselves, and be ye holy, because I am the Lord your God.

8 Keep my precepts, and do them. I am the Lord that sanctify you.

9 He that curseth his father, or mother, dying let him die: he hath cursed his father and mother, let his blood be upon him.

10 If any man commit adultery with the wife of another, and defile his neighbour's wife, let them be put to death, both the adulterer and the adulteress.

11 If a man lie with his stepmother, and discover the nakedness of his father, let them both be put to death: their blood be upon them.

12 If any man lie with his daughter-in-law, let both die, because they have done a heinous crime: their blood be upon them.

13 If any one lie with a man as with a woman, both have committed an abomina-

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tion, let them be put to death: their blood be upon them.

14 If any man, after marrying the daughter, marry her mother, he hath done a heinous crime: he shall be burnt alive with them, neither shall so great an abomination remain in the midst of you.

15 He that shall lie with any beast or cattle, dying let him die: * the beast also ye shall kill.

16 The woman that shall lie under any beast, shall be killed together with the same: their blood be upon them.

17 If any man take his sister, the daughter of his father or the daughter of his mother, and see her nakedness, and she behold her brother's shame: they have committed a crime: they shall be slain, in the sight of their people, because they have discovered one another's nakedness, and they shall bear their iniquity.

18 If any man lie with a woman in her flowers, and uncover her nakedness, and she open the fountain of her blood, both shall be destroyed out of the midst of their people.

19 Thou shalt not uncover the nakedness of thy aunt by thy mother, and of thy aunt by thy father: he that doth this, hath uncovered the shame of his own flesh: both shall bear their iniquity.

20 If any man lie with the wife of his uncle by the father, or of his uncle by the mother, and uncover the shame of his near akin, both shall bear their sin: they shall die without children.

21 He that marrieth his brother's wife, doth an unlawful thing, he hath uncovered his brother's nakedness: they shall be without children.

22 Keep my laws, and my judgments, and do them: lest the land into which you are to enter to dwell therein, vomit you also out.

23 Walk not after the laws of the nations which I will cast out before you. For they have done all these things, and therefore I abhorred them.

24 But to you I say: Possess their land, which I will give you for an inheritance; a land flowing with milk and honey. I am the Lord your God, who have separated you from other people.

25 Therefore do you also separate the clean beast from the unclean, and the clean fowl from the unclean: defile not your souls with beasts, or birds, or any things that

* Chap. XX. Ver. 15. *The Beast also, &c.* The killing the beast was for the greater horror of the crime, and to destroy the instrument of it.

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move on the earth, and which I have ſhewed you to be unclean.

26 You ſhall be holy unto me, becauſe I the Lord am holy, and I have ſeparated you from other people, that you ſhould be mine.

27 A man or woman, in whom there is a pythonical or divining ſpirit, dying let them die; they ſhall ſtone them: their blood be upon them.

CHAP. XXI.

Ordinances relating to the prieſts.

THE Lord ſaid alſo to Moſes: Speak to the prieſts the ſons of Aaron, and thou ſhalt ſay to them: Let not a prieſt incur * an uncleanneſs at the death of his citizens,

2 But only for his kin, ſuch as are near in blood; that is to ſay, for his father and for his mother, and for his ſon, and for his daughter, for his brother alſo.

3 And for a maiden ſiſter who hath had no huſband:

4 But not even for the prince of his people ſhall he do any thing that may make him unclean.

5 Neither ſhall they ſhave their head nor their beard, nor make inciſions in their fleſh.

6 They ſhall be holy to their God, and ſhall not profane his name: for they offer the burnt-offering of the Lord, and the bread of their God, and therefore they ſhall be holy.

7 They ſhall not take to wife a harlot or a vile proſtitute, nor one that has been put away from her huſband: becauſe they are conſecrated to their God,

8 And offer the loaves of propoſition. Let them therefore be holy, becauſe I alſo am holy, the Lord, who ſanctify them.

9 If the daughter of a prieſt be taken in whoredom, and diſhonour the name of her father, ſhe ſhall be burnt with fire.

10 The high prieſt, that is to ſay, the prieſt that is the greateſt among his brethren, upon whoſe head the oil of unction hath been poured, and whoſe hands have been conſecrated for the prieſthood, and who hath been veſted with the holy veſtments, ſhall not uncover his head, he ſhall not rend his garments:

11 Nor ſhall he go in at all to any dead perſon; not even for his father, or his mother, ſhall he be defiled.

12 Neither ſhall he go out

* Chap. XXI. Ver. 1. *An uncleanneſs*, viz. ſuch as was contracted in laying out the dead body, or touching it; or in going into the houſe, or aſſiſting at the funeral, &c.

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of the holy places, lest he defile the sanctuary of the Lord, because the oil of the holy unction of his God is upon him. I am the Lord.

13 He shall take a virgin unto his wife:

14 But a widow, or one that is divorced, or defiled, or a harlot, he shall not take, but a maid of his own people:

15 He shall not mingle the stock of his kindred with the common people of his nation: for I am the Lord who sanctify him.

16 And the Lord spoke to Moses, saying:

17 Say to Aaron: Whosoever of thy seed throughout their families, hath * a blemish, he shall not offer bread to his God,

18 Neither shall he approach to minister to him: If he be blind, if he be lame, if he have a little, or a great, or a crooked nose,

19 If his foot, or if his hand be broken,

20 If he be crook-backed or blear-eyed, or have a pearl in his eye, or a continual scab, or a dry scurf in his body, or a rupture.

21 Whosoever of the seed of Aaron the priest hath a blemish, he shall not approach to offer sacrifices to the Lord, nor bread to his God.

22 He shall eat nevertheless of the loaves that are offered in the sanctuary,

23 Yet so that he enter not within the veil, nor approach to the altar, because he hath a blemish, and he must not defile my sanctuary. I am the Lord who sanctify them.

24 Moses therefore spoke to Aaron, and to his sons, and to all Israel, all the things that had been commanded him.

CHAP. XXII.

Who may eat the holy things and what things may be offered.

AND the Lord spoke to Moses, saying:

2 Speak to Aaron and to his sons, that they beware of those things that are consecrated of the children of Israel, and defile not the name of the things sanctified to me, which they offer. I am the Lord.

3 Say to them, and to their posterity: Every man

* Ver. 17. *A blemish.* These corporal defects or deformities, which disqualified the priests from officiating in the old law, were figures of the vices which priests are to beware of in the new law. St Gregory. *Cura pastor.*

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of your race, that * approacheth to those things that are consecrated, and which the children of Israel have offered to the Lord, in whom there is uncleanness, shall perish before the Lord. I am the Lord.

4 The man of the seed of Aaron, that is a leper, or that suffereth a running of the seed, shall not eat of those things that are sanctified to me, until he be healed. He that toucheth any thing unclean by occasion of the dead, and he whose seed goeth from him, as in generation,

5 And he that toucheth a creeping thing, or any unclean thing, the touching of which is defiling,

6 Shall be unclean until the evening, and shall not eat those things that are sanctified: but when he hath washed his flesh with water,

7 And the sun is down, then, being purified, he shall eat of the sanctified things, because it is his meat.

8 That which dieth of itself, and that which was taken by a beast, they shall not eat, nor be defiled therewith. I am the Lord.

9 Let them keep my precepts, that they may not fall into sin, and die in the sanctuary, when they shall have defiled it. I am the Lord who sanctify them.

10 No stranger shall eat of the sanctified things, a sojourner of the priests, or a hired servant, shall not eat of them.

11 But he whom the priest hath bought, and he that is his servant, born in his house, these shall eat of them.

12 If the daughter of a priest be married to any of the people: she shall not eat of those things that are sanctified, nor of the first-fruits.

13 But if she be a widow, or divorced, and having no children, return to her father's house: she shall eat of her father's meats, as she was wont to do when she was a maid. No stranger hath leave to eat of them.

14 He that eateth of the sanctified things through ignorance, shall add the fifth part with that which he ate, and shall give it to the priest into the sanctuary.

15 And they shall not profane the sanctified things of the children of Israel, which they offer to the Lord:

16 Lest perhaps they bear the iniquity of their trespass,

* Chap. XXII. Ver. 3. *Approacheth, &c.* This is to give us to understand, with what purity of soul we are to approach to the blessed sacrament, of which these meats that had been offered in sacrifice were a figure.

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when they shall have eaten the sanctified things. I am the Lord who sanctify them.

17 And the Lord spoke to Moses, saying:

18 Speak to Aaron, and to his sons, and to all the children of Israel, and thou shalt say to them: The man of the house of Israel, and of the strangers who dwell with you, that offereth his oblation, either paying his vows, or offering of his own accord, whatsoever it be which he presenteth for a holocaust of the Lord,

19 To be offered by you, it shall be a male * without blemish, of the beeves, or of the sheep, or of the goats.

20 If it have a blemish, you shall not offer it, neither shall it be acceptable.

21 The man that offereth a victim of peace-offerings to the Lord, either paying his vows, or offering of his own accord, whether of beeves or of sheep, shall offer it without blemish, that it may be acceptable: there shall be no blemish in it.

22 If it be blind, or broken, or have a scar, or blisters, or a scab, or a dryed scurf, you shall not offer them to the Lord, nor burn any thing of them upon the Lord's altar.

23 An ox or a sheep, that hath the ear and the tail cut off, thou mayst offer voluntarly, but a vow may not be paid with them.

24 You shall not offer to the Lord any beast that hath the testicles bruised, or crushed, or cut and taken away, neither shall you do any such thing in your land.

25 You shall not offer bread to your God, from the hand of a stranger, nor any other thing that he would give: because they are all corrupted, and defiled: you shall not receive them.

26 And the Lord spoke to Moses, saying:

27 When a bullock, or a sheep, or a goat, is brought forth, they shall be seven days under the udder of their dam: but the eight day, and thenceforth, they may be offered to the Lord.

28 Whether it be a cow, or a sheep, they shall not be sacrificed the same day with their young ones.

29 If you immolate a victim for thanksgiving to the Lord, that he may be favourable,

30 You shall eat it the same day, there shall not any of it remain until the morning of the next day. I am the Lord.

31 Keep my command-

* Ver. 19. *Without blemish.* To teach us to aim at perfection in all our offerings and performances.

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ments, and do them. I am the Lord,

32 Profane not my holy name, that I may be sanctified in the midst of the children of Israel. I am the Lord who sanctify you,

33 And who brought you out of the land of Egypt, that I might be your God: I am the Lord.

CHAP. XXIII.

Holidays to be kept.

AND the Lord spoke to Moses, saying:

2 Speak to the children of Israel, and thou shalt say to them: These are the feasts of the Lord, which you shall call holy.

3 Six days shall ye do work: the seventh day, because it is the rest of the sabbath, shall be called holy. You shall do no work on that day: it is the sabbath of the Lord in all your habitations.

4 These also are the holidays of the Lord, which you must celebrate in their seasons.

5 The first month, the fourteenth day of the month at evening, is the phase of the Lord:

6 And the fifteenth day of the same month is the solemnity of the unleavened bread of the Lord. Seven days shall you eat unleavened bread.

7 The first day shall be most solemn unto you, and holy: you shall do no servile work therein:

8 But you shall offer sacrifice in fire to the Lord seven days. And the seventh day shall be more solemn, and more holy: and you shall do no servile work therein.

9 And the Lord spoke to Moses, saying:

10 Speak to the children of Israel, and thou shalt say to them: When you shall have entered into the land, which I will give you, and shall reap your corn, you shall bring sheaves of ears, the first-fruits of your harvest, to the priest:

11 Who shall lift up the sheaf before the Lord, the next day after the sabbath, that it may be acceptable for you, and shall sanctify it.

12 And on the same day that the sheaf is consecrated, a lamb without blemish of the first year shall be killed for a holocaust of the Lord.

13 And the libations shall be offered with it, two tenths of flour tempered with oil, for a burnt-offering of the Lord, and a most sweet odour: libations also of wine, the fourth part of a hin.

14 You shall not eat either bread, or parched corn, or frumenty of the harvest, until the day that you shall offer thereof to your God. It is a precept for ever throughout

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your generations, and all your dwellings.

15 You shall count therefore from the morrow after the sabbath, wherein you offered the sheaf of the first-fruits, seven full weeks,

16 Even unto the morrow after the seventh week be expired, that is to say, fifty days, and so you shall offer a new sacrifice to the Lord.

17 Out of all your dwellings, two loaves of the first-fruits, of two tenths of flour leavened, which you shall bake for the first-fruits of the Lord.

18 And you shall offer with the loaves seven lambs without blemish of the first year, and one calf from the herd, and two rams, and they shall be for a holocaust with their libations, for a most sweet odour to the Lord.

19 You shall offer also a buck-goat for sin, and two lambs of the first year for sacrifices of peace-offerings.

20 And when the priest hath lifted them up with the loaves of the first-fruits before the Lord, they shall fall to his use.

21 And you shall call this day most solemn, and most holy. You shall do no servile work therein. It shall be an everlasting ordinance in all your dwellings and generations.

22 And when you reap the corn of your land, you shall not cut it to the very ground: neither shall you gather the ears that remain, but you shall leave them for the poor and for the strangers. I am the Lord your God.

23 And the Lord spoke to Moses, saying:

24 Say to the children of Israel: The seventh month, on the first day of the month, you shall keep a sabbath, a memorial, with the sound of trumpets, and it shall be called holy.

25 You shall do no servile work therein, and you shall offer a holocaust to the Lord.

26 And the Lord spoke to Moses, saying:

27 Upon the tenth day of this seventh month shall be the day of atonement; it shall be most solemn, and shall be called holy: and you shall afflict your souls on that day, and shall offer a holocaust to the Lord.

28 You shall do no servile work in the time of this day: because it is a day of propitiation, that the Lord your God may be merciful unto you.

29 Every soul that is not afflicted on this day, shall perish from among his people:

30 And every soul that shall do any work, the same will I destroy from among his people.

31 You shall do no work

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therefore on that day: it shall be an everlasting ordinance unto you in all your generations and dwellings.

32 It is a sabbath of rest, and you shall afflict your souls, *beginning on* the ninth day of the month: from evening until evening you shall celebrate your sabbaths.

33 And the Lord spoke to Moses, saying:

34 Say to the children of Israel: From the fifteenth day of this same seventh month, shall be kept the feast of tabernacles seven days to the Lord.

35 The first day shall be called most solemn and most holy: you shall do no servile work therein. And seven days you shall offer holocausts to the Lord.

36 The eighth day also shall be most solemn and most holy, and you shall offer holocausts to the Lord: for it is the day of assembly and congregation: you shall do no servile work therein.

37 These are the feasts of the Lord, which you shall call most solemn and most holy, and shall offer on them oblations to the Lord, holocausts and libations according to the rite of every day:

38 Besides the sabbath of the Lord, and your gifts, and those things that you shall offer by vow, or which you shall give to the Lord voluntarily.

39 So from the fifteenth day of the seventh month, when you shall have gathered in all the fruits of your land, you shall celebrate the feast of the Lord seven days, on the first day and the eighth shall be a sabbath, that is a day of rest.

40 And you shall take to you on the first day the fruits of the fairest tree, and branches of palm trees, and boughs of thick trees, and willows of the brook, and you shall rejoice before the Lord your God.

41 And you shall keep the solemnity thereof seven days in the year. It shall be an everlasting ordinance in your generations. In the seventh month shall you celebrate *this* feast.

42 And you shall dwell in bowers seven days, every one that is of the race of Israel, shall dwell in tabernacles:

43 That your posterity may know, that I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt. I am the Lord your God.

44 And Moses spoke concerning the feasts of the Lord to the children of Israel.

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CHAP. XXIV.

The oil for the lamps. The loaves of propoſition. The puniſhment of blaſphemy.

AND the Lord ſpoke to Moſes, ſaying:

2 Command the children of Iſrael, that they bring unto thee the fineſt and cleareſt oil of olives, to furniſh the lamps continually,

3 Without the veil of the teſtimony in the tabernacle of the covenant. And Aaron ſhall ſet them from evening until morning before the Lord, by a perpetual ſervice and rite in your generations.

4 They ſhall be ſet upon the moſt pure candleſtick before the Lord continually.

5 Thou ſhalt take alſo fine flour, and ſhalt bake twelve loaves thereof, two tenths ſhall be in every loaf:

6 And thou ſhalt ſet them ſix and ſix one againſt another upon the moſt clean table before the Lord,

7 And thou ſhalt put upon them the cleareſt frankincenſe, that the bread may be for a memorial of the oblation of the Lord.

8 Every ſabbath they ſhall be changed before the Lord, being received of the children of Iſrael by an everlaſting covenant:

9 And they ſhall be Aaron's and his ſons, that they may eat them in the holy place; becauſe it is moſt holy of the ſacrifices of the Lord by a perpetual right.

10 And behold there went out the ſon of a woman of Iſrael, whom ſhe had of an Egyptian among the children of Iſrael, and fell at words in the camp with a man of Iſrael.

11 And when he had blaſphemed the name, and had curſed it, he was brought to Moſes: (now his mother was called Salumith, the daughter of Dabri of the tribe of Dan.)

12 And they put him into priſon, till they might know what the Lord would command.

13 And the Lord ſpoke to Moſes,

14 Saying: Bring forth the blaſphemer without the camp, and let them that heard him, put their hands upon his head, and let all the people ſtone him.

15 And thou ſhalt ſpeak to the children of Iſrael: The man that curſeth his God, ſhall bear his ſin:

16 And he that blaſphemeth the name of the Lord, dying let him die: all the multitude ſhall ſtone him, whether he be a native or a ſtranger. He that blaſphemeth the name of the Lord, dying let him die.

17 He that ſtriketh, and killeth a man, dying let him die.

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18 He that killeth a beaſt, ſhall make it good, that is to ſay, ſhall give beaſt for beaſt:

19 He that giveth a blemiſh to any of his neighbours: as he hath done, ſo ſhall it be done to him:

20 Breach for breach, eye for eye, tooth for tooth, ſhall he reſtore. What blemiſh he gave, the like ſhall he be compelled to ſuffer:

21 He that ſtriketh a beaſt, ſhall render another. He that ſtriketh a man, ſhall be punished.

22 Let there be equal judgment among you, whether he be a ſtranger, or a native that offends, becauſe I am the Lord your God.

23 And Moſes ſpoke to the children of Iſrael: and they brought forth him that had blaſphemed, without the camp, and they ſtoned him. And the children of Iſrael did as the Lord had commanded Moſes.

CHAP. XXV.

The law of the ſeventh and of the fiftieth year of jubilee.

AND the Lord ſpoke to Moſes in mount Sinai, ſaying:

2 Speak to the children of Iſrael, and thou ſhalt ſay to them: When you ſhall have entered into the land which I will give you, obſerve the reſt of the ſabbath to the Lord.

3 Six years thou ſhalt ſow thy field, and ſix years thou ſhalt prune thy vineyard, and ſhalt gather the fruits thereof:

4 But in the ſeventh year there ſhall be a ſabbath to the land, of the reſting of the Lord: thou ſhalt not ſow thy field, nor prune thy vineyard.

5 What the ground ſhall bring forth of itſelf, thou ſhalt not reap: neither ſhalt thou gather the grapes of the firſt-fruits as a vintage; for it is a year of reſt to the land:

6 But they ſhall be unto you for meat, to thee and to thy man-ſervant, to thy maid ſervant, and thy hireling, and to the ſtrangers that ſojourn with thee:

7 All things that grow ſhall be meat to thy beaſts and to thy cattle.

8 Thou ſhalt alſo number to thee ſeven week of years, that is to ſay, ſeven times ſeven, which together make forty nine years:

9 And thou ſhalt ſound the trumpet in the ſeventh month, the tenth day of the month, in the time of the expiation in all your land.

10 And thou ſhalt ſanctify the fiftieth year, and ſhalt

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proclaim * remiſſion to all the inhabitants of thy land: for it is the year of jubilee. Every man shall return to his poſſeſſion, and every one shall go back to his former family:

11 Becauſe it is the jubilee, and the fiftieth year. You shall not ſow, nor reap the things that grow in the field of their own accord, neither shall you gather the firſt-fruits of the vines,

12 Becauſe of the ſanctification of the jubilee; but as they grow you shall preſently eat them.

13 In the year of the jubilee all shall return to their poſſeſſions.

14 When thou shalt ſell any thing to thy neighbour, or shalt buy of him, grieve not thy brother; but thou shalt buy of him according to the number of years from the jubilee,

15 And he shall ſell to thee according to the computation of the fruits.

16 The more years remain after the jubilee, the more shall the price encreaſe: and the leſs time is counted, ſo much the leſs shall the purchaſe coſt. For he shall ſell to thee the time of the fruits.

17 Do not afflict your countrymen, but let everyone fear his God, becauſe I am the Lord your God.

18 Do my precepts, and keep my judgments, and fulfil them: that you may dwell in the land without any fear;

19 And the ground may yield you its fruits, of which you may eat your fill, fearing no man's invaſion.

20 But if you ſay: What shall we eat the ſeventh year, if we ſow not, nor gather our fruits?

21 I will give you my bleſſing the ſixth year, and it shall yield the fruits of three years:

22 And the eighth year you shall ſow, and shall eat of the old fruits, until the ninth year: till new grow up, you shall eat the old ſtore.

23 The land alſo shall not be ſold for ever: becauſe it is mine, and you are ſtrangers and ſojourners with me.

24 For which cauſe all the country of your poſſeſſion shall be under the condition of redemption.

25 If thy brother being impoverished, ſell his little poſſeſſion, and his kinſman will, he may redeem what he had ſold.

26 But if he have no kinſman, and he himſelf can find the price to redem it:

* Chap. XXV. Ver. 10. *Remiſſion.* That is, a general releaſe and diſcharge from debts and bondage, and a re-inſtating of every man in his former poſſeſſions.

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27 The value of the fruits shall be counted from that time when he sold it: and the overplus he shall restore to the buyer, and so shall receive his possession again.

28 But if his hands find not the means to repay the price, the buyer shall have what he bought, until the year of the jubilee. For in that year all that is sold shall return to the owner, and to the ancient possessor.

29 He that selleth a house within the walls of a city, shall have the liberty to redeem it, until one year be expired.

30 If he redeem it not, and the whole year be fully out, the buyer shall possess it, and his posterity for ever, and it cannot be redeemed, not even in the jubilee.

31 But if the house be in a village, that hath no walls, it shall be sold according to the same law as the fields, if it be not redeemed before, in the jubilee it shall return to the owner.

32 The houses of Levites, which are in cities, may always be redeemed:

33 If they be not redeemed, in the jubilee they shall all return to the owners, because the houses of the cities of the Levites are for their possessions among the children of Israel,

34 But let not their suburbs be sold, because it is a perpetual possession.

35 If thy brother be impoverished, and weak of hand, and thou receive him as a stranger and sojourner, and he live with thee,

36 Take not usury of him, nor more than thou gavest: fear thy God, that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury; nor exact of him any increase of fruits.

38 I am the Lord your God who brought you out of the land of Egypt, that I might give you the land of Chanaan, and might be your God.

39 If thy brother, constrained by poverty, sell himself to thee, thou shalt not oppress him with the service of bond-servants,

40 But he shall be as a hireling, and a sojourner: he shall work with thee until the year of the jubilee,

41 And afterwards he shall go out with his children, and shall return to his kindred and to the possession of his fathers.

42 For they are my servants, and I brought them out of the land of Egypt, let them not be sold as bondmen:

43 Afflict him not by might, but fear thy God.

44 Let your bond-men, and your bond-women, be of

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the nations that are round about you.

45 And of the strangers, that sojourn among you, or that were born of them in your land, these you shall have for servants:

46 And by right of inheritance shall leave them to your posterity, and shall possess them for ever. But oppress not your brethren the children of Israel by might.

47 If the hand of a stranger or a sojourner grow strong among you, and thy brother being impoverished, sell himself to him, or to any of his race:

48 After the sale he may be redeemed. He that will of his brethren shall redeem him,

49 Either his uncle or his uncle's son, or his kinsman, by blood, or by affinity. But if he himself be able also, he shall redeem himself,

50 Counting only the years from the time of his selling unto the year of the jubilee: and counting the money, that he was sold for, according to the number of the years and the reckoning of a hired servant.

51 If there be many years that remain until the jubilee, according to them shall he also repay the price.

52 If few, he shall make the reckoning with him according to the number of the years, and shall repay to the buyer for what remaineth of the years,

53 His wages being allowed for which he served before: he shall not afflict him violently in thy sight.

54 And if by these means he cannot be redeemed, in the year of the jubilee he shall go out with his children.

55 For the children of Israel are my servants, whom I brought forth out of the land of Egypt.

CHAP. XXVI.

God's promises to them that keep his commandments. And the many punishments with which he threatens transgressors.

I AM the Lord your God: you shall not make to yourselves any idol or graven thing, neither shall you erect pillars, nor set up a remarkable stone in your land, to adore it, for I am the Lord your God.

2 Keep my sabbaths, and reverence my sanctuary, I *am* the Lord.

3 If you walk in my precepts, and keep my commandments, and do them, I will give you rain in due seasons,

4 And the ground shall bring forth its increase, and the trees shall be filled with fruit.

5 The threshing of your harvest shall reach unto the

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vintage, and the vintage shall reach unto the sowing-time: and you shall eat your bread to the full, and dwell in your land without fear.

6 I will give peace in your coasts: you shall sleep, and there shall be none to make you afraid. I will take away evil beasts: and the sword shall not pass through your quarters.

7 You shall pursue your enemies, and they shall fall before you.

8 Five of yours shall pursue a hundred others, and a hundred of you ten thousand: your enemies shall fall before you by the sword.

9 I will look on you, and make you encrease: you shall be multiplied, and I will establish my covenant with you.

10 You shall eat the oldest of the old store, and, new coming on, you shall cast away the old.

11 I will set my tabernacle in the midst of you, and my soul shall not cast you off.

12 I will walk among you, and will be your God, and you shall be my people.

13 I *am* the Lord your God; who have brought you out of the land of the Egyptians, that you should not serve them; and who have broken the chains of your necks, that you might go upright.

14 But if you will not hear me, nor do all my commandments.

15 If you despise my laws, and contemn my judgments, so as not to do those things which are appointed by me, and to make void my covenant:

16 I also will do these things to you: I will quickly visit you with poverty, and burning heat, which shall waste your eyes, and consume your lives. You shall sow your seed in vain, which shall be devoured by your enemies.

17 I will set my face against you, and you shall fall down before your enemies, and shall be made subject to them that hate you; you shall flee, when no man pursueth you.

18 But if you will not yet for all this obey me, I will chastise you seven times more for your sins,

19 And I will break the pride of your stubborness, and I will make to you the heaven above as iron, and the earth as brass.

20 Your labour shall be spent in vain, the ground shall not bring forth her increase, nor the trees yield their fruit.

21 If you walk contrary to me, and will not hearken to me, I will bring seven times more plagues upon you for your Sins:

22 And I will send in up-

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on you the beasts of the field, to destroy you, and your cattle, and make you few in number, and that your highways may be desolate.

23 And if even so you will not amend, but will walk contrary to me:

24 I also will walk contrary to you, and will strike you seven times for your sins.

25 And I will bring in upon you the sword that shall avenge my covenant. And when you shall flee into the cities, I will send the pestilence in the midst of you, and you shall be delivered into the hands of your enemies,

26 After I shall have broken the staff of your bread: so that ten women shall bake your bread in one oven, and give it out by weight: and you shall eat, and shall not be filled.

27 But if you will not for all this hearken to me, but will walk against me:

28 I will also go against you with opposite fury, and I will chastise you with seven plagues for your sins,

29 So that you shall eat the flesh of your sons and of your daughters.

30 I will destroy your high places, and break your idols. You shall fall among the ruins of your idols, and my soul shall abhor you,

31 Insomuch that I will bring your cities to be a wilderness, and I will make your sanctuaries desolate, and will receive no more your sweet odours.

32 And I will destroy your land, and your enemies shall be astonished at it, when they shall be the inhabitants thereof.

33 And I will scatter you among the Gentiles, and I will draw out the sword after you, and your land shall be desert, and your cities destroyed.

34 Then shall the land enjoy her sabbaths all the days of her desolation: when you shall be

35 In the enemies land, she shall keep a sabbath, and rest in the sabbaths of her desolation, because she did not rest in your sabbaths, when you dwelt therein.

36 And as to them that shall remain of you, I will send fear in their hearts in the countries of their enemies; the sound of a flying leaf shall terrify them, and they shall fly as it were from the sword: they shall fall, when no man pursueth them,

37 And they shall every one fall upon their brethren, as flying from wars, none of you shall dare to resist your enemies.

38 You shall perish among the Gentiles, and an enemy's land shall consume you.

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39 And if of them also some remain, they shall pine away in their iniquities, in the land of their enemies, and they shall be afflicted for the sins of their fathers, and their own:

40 Until they confess their iniquities and the iniquities of their ancestors, whereby they have transgressed against me, and walked contrary unto me.

41 Therefore I also will walk against them, and bring them into their enemies land, until their uncircumcised mind be ashamed: then shall they pray for their sins.

42 And I will remember my covenant, that I made with Jacob, and Isaac, and Abraham. I will remember also the land:

43 Which when she shall be left by them, shall enjoy her sabbaths, being desolate for them. But they shall pray for their sins, because they rejected my judgments, and despised my laws.

44 And yet for all that when they were in the land of their enemies, I did not cast them off altogether, neither did I so despise them, that they should be quite consumed, and I should make void my covenant with them. For I am the Lord their God,

45 And I will remember my former covenant, when I brought them out of the land of Egypt, in the sight of the Gentiles, to be their God. I *am* the Lord. These are the judgments, and precepts, and laws, which the Lord gave between him and the children of Israel in mount Sinai by the hand of Moses.

CHAP. XXVII.

Of vows, and tithes.

AND the Lord spoke to Moses, saying:

2 Speak to the children of Israel, and thou shalt say to them: The man that shall have made a vow, and promised his soul to God, shall give the price according to estimation.

3 If it be a man from twenty years old unto sixty years old, he shall give fifty sicles of silver, after the weight of the sanctuary:

4 If a woman, thirty.

5 But from the fifth year until the twentieth, a man shall give twenty sicles: a woman ten.

6 From one month until the fifth year, for a male shall be given five sicles: for a female three.

7 A man that is sixty years old or upwards, shall give fifteen sicles; a woman ten.

8 If he be poor, and not able to pay the estimation, he shall stand before the priest: and as much as he shall value him at, and see him able to pay, so much shall he give.

9 But a beast, that may be

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ſacrificed to the Lord, if any one ſhall vow, ſhall be holy,

10 And cannot be changed, that is to ſay, neither a better for a worſe, nor a worſe for a better. And if he ſhall change it: both that which was changed, and that for which it was changed, ſhall be conſecrated to the Lord.

11 An unclean beaſt, which can not be ſacrificed to the Lord, if any man ſhall vow, ſhall be brought before the prieſt.

12 Who judging whether it be good or bad, ſhall ſet the price.

13 Which if he that offereth it will give, he ſhall add above the eſtimation the fifth part.

14 If a man ſhall vow his houſe, and ſanctify it to the Lord, the prieſt ſhall conſider it, whether it be good or bad, and it ſhall be ſold according to the price, which he ſhall appoint.

15 But if he that vowed will redeem it, he ſhall give the fifth part of the eſtimation over and above, and ſhall have the houſe.

16 And if he vow the field of his poſſeſſion, and conſecrate it to the Lord, the price ſhall be rated according to the meaſure of the ſeed. If the ground be ſowed with thirty buſhels of barley, let it be ſold for fifty ſicles of ſilver.

17 If he vow his field immediately from the year of jubilee that is beginning, as much as it may be worth, at ſo much it ſhall be rated:

18 But if ſometime after, the prieſt ſhall reckon the money according to the number of years that remain until the jubilee, and the price ſhall be abated.

19 And if he that had vowed will redeem his field, he ſhall add the fifth part of the money of the eſtimation, and ſhall poſſeſs it.

20 And if he will not redeem it, but it be ſold to any other man, he that vowed it may not redeem it any more:

21 For when the day of jubilee cometh, it ſhall be ſanctified to the Lord, and, as a poſſeſſion conſecrated, pertaineth to the right of the prieſts.

22 If a field that was bought, and not of a man's anceſtors poſſeſſion, be ſanctied to the Lord,

23 The prieſt ſhall reckon the price according to the number of years unto the jubilee: and he that had vowed, ſhall give that to the Lord.

24 But in the jubilee, it ſhall return to the former owner, who had ſold it, and had it in the lot of his poſſeſſion.

25 All eſtimation ſhall be made according to the ſicle

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of the ſanctuary. A ſicle hath twenty obols.

26 The firſt-born, which belong to the Lord, no man may ſanctify and vow: whether it be bullock, or sheep, they are the Lord's.

27 And if it be an unclean beaſt, he that offereth it shall redeem it, according to thy eſtimation, and shall add the fifth part of the price. If he will not redeem it, it shall be ſold to another for how much ſoever it was eſtimated by thee.

28 Any thing that is devoted to the Lord, whether it be man, or beaſt, or field, shall not be ſold, neither may it be redeemed. Whatſoever is once conſecrated, shall be holy of holies to the Lord.

29 And any conſecration, that is offered by man, shall not be redeemed, but dying shall die.

30 All tithes of the land, whether of corn, or of the fruits of trees, are the Lord's, and are ſanctified to him.

31 And if any man will redeem his tithes, he shall add the fifth part of them.

32 Of all the tithes of oxen, and sheep, and goats, that paſs under the shepherds rod, every tenth that cometh shall be ſanctified to the Lord.

33 It shall not be choſen neither good nor bad, neither shall it be changed for another. If any man shall change it: both that which was changed, and that for which it was changed, shall be ſanctified to the Lord and shall not be redeemed.

34 Theſe are the precepts which the Lord commanded Moſes for the children of Iſrael in mount Sinai.

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THE BOOK OF NUMBERS.*

CHAP. I.

The children of Israel are numbered; the Levites are designed to serve the tabernacle.

AND the Lord spoke to Moses in the desart of Sinai in the tabernacle of the covenant, the first day of the second month, the second year of their going out of Egypt, saying:

2 Take the sum of all the congregation of the children of Israel by their families, and houses, and the names of every one, as many as are of the male sex,

3 From twenty years old and upwards, of all the men of Israel fit for war, and you shall number them by their troops, thou and Aaron.

4 And there shall be with you the princes of the tribes, and of the houses in their kindreds,

5 Whose names are these: Of Ruben, Elisur the son of Sedeur.

6 Of Simeon, Salamiel the son of Surisaddai.

7 Of Juda, Nahasson, the son of Aminadab.

8 Of Issachar, Nathanael the son of Suar.

9 Of Zabulon, Eliab the son of Helon.

10 And of the sons of Joseph, of Edhraim, Elisama the son of Ammiud. Of Manasses, Gamaliel, the son of Phadassur.

11 Of Benjamin, Abidan the son of Gedeon.

12 Of Dan, Ahiezer the son of Ammisaddai.

13 Of Aser, Phegiel the son of Ochran.

14 Of Gad, Eliasaph the son of Duel.

15 Of Nephthali, Ahira the son of Enan.

16 These *are* the most noble princes of the multitude by their tribes and kindreds, and the chiefs of the army of Israel:

17 Whom Moses and Aaron took with all the mul-

* *Numbers.* This fourth book of Moses is called *Numbers*, because it begins with the numbering of the people. The Hebrews, from its first words, call it *Vaicdabber.*

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titude of the common people:

18 And assembled them on the first day of the second month, reckoning them up by the kindreds, and houses, and families, and heads, and names of every one, from twenty years old and upwards.

19 As the Lord had commanded Moses. And they were numbered in the desert of Sinai.

20 Of Ruben the eldest son of Israel, by their generations and families and houses, and names of every head, all that were of the male sex, from twenty years old and upwards, that were able to go forth to war,

21 Were forty six thousand five hundred.

22 Of the sons of Simeon by their generations and families, and houses of their kindreds were reckoned up by the names and heads of every one, all that were of the male sex, from twenty years old and upwards, that were able to go forth to war,

23 Fifty nine thousand three hundred.

24 Of the sons of Gad, by their generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upwards, all that were able to go forth to war,

25 Forty five thousand six hundred and fifty.

26 Of the sons of Juda, by their generations and families and houses of their kindreds, by the names of every one from twenty years old and upward, all that were able to go forth to war,

27 Were reckoned up seventy four thousand six hundred.

28 Of the sons of Issachar, by their generations and families and houses of their kindreds, by the names of every one from twenty years old and upward, all that could go forth to war,

29 Were reckoned up fifty four thousand four hundred.

30 Of the sons of Zabulon, by the generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

31 Fifty seven thousand four hundred.

32 Of the sons of Joseph, namely of the sons of Ephraim, by the generations and families and houses of their kindreds, were reckoned up by the names of every one, from twenty years old and upward, all that were able to go forth to war,

33 Forty thousand five hundred.

34 Moreover of the sons of Manasses, by the generations and families and houses of

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their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that could go forth to war,

35 Thirty two thousand two hundred.

36 Of the sons of Benjamin, by their generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

37 Thirty five thousand four hundred.

38 Of the sons of Dan, by their generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

39 Sixty two thousand seven hundred.

40 Of the sons of Aser, by their generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

41 Forty one thousand five hundred.

42 Of the sons of Nephthali, by their generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

43 Fifty three thousand four hundred.

44 These are they who were numbered by Moses and Aaron, and the twelve princes of Israel, every one by the houses of their kindreds.

45 And the whole number of the children of Israel by their houses and families, from twenty years old and upward, that were able to go to war,

46 Were six hundred and three thousand five hundred and fifty men.

47 But the Levites in the tribe of their families were not numbered with them.

48 And the Lord spoke to Moses, saying:

49 Number not the tribe of Levi, neither shalt thou put down the sum of them with the children of Israel:

50 But appoint them over the tabernacle of the testimony, and all the vessels thereof, and whatsoever pertaineth to the ceremonies. They shall carry the tabernacle and all the furniture thereof: and they shall minister, and shall encamp round about the tabernacle.

51 When you are to go forward, the Levites shall take down the tabernacle: when you are to camp they shall set it up. What stranger soever cometh to it, shall be slain.

52 And the children of

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Iſrael ſhall camp every man by his troops and bands and army.

53 But the Levites ſhall pitch their tents round about the tabernacle, leſt there come indignation upon the multitude of the children of Iſrael, and they ſhall keep watch, and guard the tabernacle of the teſtimony.

54 And the children of Iſrael did according to all things which the Lord had commanded Moſes.

CHAP. II.

The order of the tribes in their camp.

AND the Lord ſpoke to Moſes and Aaron, ſaying:

2 All the children of Iſrael ſhall camp by their troops, enſigns, and ſtandards, and the houſes of their kindreds, round about the tabernacle of the covenant.

3 On the eaſt Juda ſhall pitch his tents by the bands of his army: and the prince of his ſons ſhall be Nahaſſon the ſon of Aminadab.

4 And the whole ſum of the fighting men of his ſtock, were ſeventy four thouſand ſix hundred.

5 Next unto him they of the tribe of Iſſachar encamped, whoſe prince was Nathanael the ſon of Suar.

6 And the whole number of his fighting men were fifty four thouſand four hundred.

7 In the tribe of Zabulon the prince was Eliab the ſon of Helon.

8 And all the army of fighting men of his ſtock, were fifty ſeven thouſand four hundred.

9 All that were numbered in the camp of Juda, were a hundred and eighty ſix thouſand four hundred: and they by their troops ſhall march firſt.

10 In the camp of the ſons of Ruben, on the ſouth ſide, the prince ſhall be Eliſur the ſon of Sedeur:

11 And the whole army of his fighting men, that were numbered, were forty ſix thouſand five hundred.

12 Beſide him camped they of the tribe of Simeon: whoſe prince was Salamiel the ſon of Suriſaddai.

13 And the whole army of his fighting men, that were numbered, were fifty nine thouſand three hundred.

14 In the tribe of Gad, the prince was Eliaſaph the ſon of Duel.

15 And the whole army of his fighting men, that were numbered, were forty five thouſand ſix hundred and fifty.

16 All that were reckoned up in the camp of Ruben, were a hundred and fifty one thouſand four hundred and fifty, by their troops: they ſhall march in the ſecond place.

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17 And the tabernacle of the teſtimony ſhall be carried by the officers of the Levites and their troops. As it ſhall be ſet up, ſo ſhall it be taken down. Every one ſhall march according to their places, and ranks.

18 On the weſt ſide ſhall be the camp of the ſons of Ephraim, whoſe prince was Eliſama the ſon of Ammiud.

19 The whole army of his fighting men, that were numbered, were forty thouſand five hundred.

20 And with them the tribe of the ſons of Manaſſes, whoſe prince was Gamaliel the ſon of Phadaſſur.

21 And the whole army of his fighting men that were numbered, were thirty two thouſand two hundred.

22 In the tribe of the ſons of Benjamin the prince was Abidan the ſon of Gedeon.

23 And the whole army of his fighting men, that were reckoned up, were thirty five thouſand four hundred.

24 All that were numbered in the camp of Ephraim, were a hundred and eight thouſand one hundred by their troops: they ſhall march in the third place.

25 On the north ſide camped the ſons of Dan: whoſe prince was Ahiezar the ſon of Ammiſaddai,

26 The whole army of his fighting men, that were numbered, were ſixty two thouſand ſeven hundred.

27 Beſide him they of the tribe of Aſer pitched their tents: whoſe prince was Phegiel the ſon of Ochran:

28 The whole army of his fighting men that were numbered, were forty one thouſand five hundred.

29 Of the tribe of the ſons of Nephthali the prince was Ahira the ſon of Enan.

30 The whole army of his fighting men were fifty three thouſand four hundred.

31 All that were numbered in the camp of Dan, were a hundred and fifty ſeven thouſand ſix hundred; and they ſhall march laſt.

32 This is the number of the children of Iſrael, of *their* army divided according to the houſes of their kindreds and their troops, ſix hundred and three thouſand five hundred and fifty.

33 And the Levites were not numbered among the children of Iſrael: for ſo the Lord had commanded Moſes.

34 And the children of Iſrael did according to all things, that the Lord had commanded. They camped by their troops, and marched by the families and houſes of their fathers.

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CHAP. III.

The Levites are numbered and their offices distinguished. They are taken in the place of the first-born of the children of Israel.

THESE are the generations of Aaron and Moses in the day that the Lord spoke to Moses in mount Sinai.

2 And these the names of the sons of Aaron: his first-born Nadab, then Abiu, and Eleazar, and Ithamar,

3 These are the names of the sons of Aaron the priests that were anointed, and whose hands were filled and consecrated, to do the functions of priesthood.

4 Now Nadab and Abiu died, without children, when they offered strange fire before the Lord, in the desart of Sinai: and Eleazar and Ithamar performed the priestly office in the presence of Aaron their father.

5 And the Lord spoke to Moses, saying:

6 Bring the tribe of Levi, and make them stand in the sight of Aaron the priest, to minister to him, and let them watch,

7 And observe whatsoever appertaineth to the service of the multitude before the tabernacle of the testimony,

8 And let them keep the vessels of the tabernacle, serving in the ministry thereof.

9 And thou shalt give the Levites for a gift,

10 To Aaron and to his sons, to whom they are delivered by the children of Israel. But thou shalt appoint Aaron and his sons over the service of priesthood. The stranger, that approacheth to minister, shall be put to death.

11 And the Lord spoke to Moses, saying:

12 I have taken the Levites from the children of Israel; for every first-born, that openeth the womb among the children of Israel, and the Levites, shall be mine.

13 For every first-born is mine: since I struck the first-born in the land of Egypt: I have sanctified to myself whatsoever is first-born in Israel both of man and beast, they are mine: I *am* the Lord.

14 And the Lord spoke to Moses in the desart of Sinai, saying:

15 Number the sons of Levi by the houses of their fathers and their families, every male from one month and upward.

16 Moses numbered them as the Lord had commanded,

17 And there were found sons of Levi by their names, Gerson and Caath and Merari.

18 The sons of Gerson: Lebni and Semei.

19 The sons of Caath:

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Amram, and Jesaar, Hebron and Oziel:

20 The sons of Merari: Moholi and Musi.

21 Of Gerson were two families, the Lebnites, and the Semeites.

22 Of which were numbered, people of the male sex from one month and upward, seven thousand five hundred.

23 These shall pitch behind the tabernacle on the west;

24 Under their prince Eliasaph, the son of Lael.

25 And their charge shall be, in the tabernacle of the covenant,

26 The tabernacle itself, and the cover thereof, the hanging that is drawn before the doors of the tabernacle of the covenant, and the curtains of the court; the hanging also that is hanged in the entry of the court of the tabernacle, and whatsoever belongeth to the rite of the altar, the cords of the tabernacle, and all the furniture thereof.

27 Of the kindred of Caath come the families of the Amramites and Jesaarites and Hebronites and Ozielites. These are the families of the Caathites reckoned up by their names:

28 All of the male sex from one month and upward, eight thousand six hundred, they shall have the guard of the sanctuary,

29 And shall camp on the south side.

30 And their prince shall be Elisaphan the son of Oziel:

31 And they shall keep the ark, and the table and the candlestick, the altars, and the vessels of the sanctuary, wherewith they minister; and the veil, and all the furniture of this kind.

32 And the prince of the princes of the Levites, Eleazar, the son of Aaron the priest, shall be over them that watch for the guard of the sanctuary.

33 And of Merari are the families of the Moholites, and Musites, reckoned up by their names:

34 All of the male kind from one month and upward, six thousand two hundred.

35 Their prince Suriel the son of Abihaiel: they shall camp on the north side.

36 Under their custody shall be the boards of the tabernacle, and the bars, and the pillars and their sockets, and all things that pertain to this kind of service:

37 And the pillars of the court round about with their sockets, and the pins with their cords.

38 Before the tabernacle of the covenant, that is to say, on the east side, shall Moses and Aaron camp, with their sons, having the custody of the sanctuary, in the midst of the children of Israel. What stranger soever cometh unto it, shall be put to death.

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39 All the Levites, that Moſes and Aaron numbered according to the precept of the Lord, by their families, of the male kind, from one month and upward, were twenty two thouſand.

40 And the Lord ſaid to Moſes: Number the firſt-born of the male ſex of the children of Iſrael, from one month and upward, and thou ſhalt take the ſum of them.

41 And thou ſhalt take the Levites to me for all the firſt-born of the children of Iſrael, I am the Lord: and their cattle for all the firſt-born of the cattle of the children of Iſrael.

42 Moſes reckoned up, as the Lord had commanded, the firſt-born of the children of Iſrael.

43 And the males by their names, from one month and upward, were twenty two thouſand two hundred and ſeventy three.

44 And the Lord ſpoke to Moſes, ſaying:

45 Take the Levites for the firſt-born of the children of Iſrael, and the cattle of the Levites for their cattle, and the Levites ſhall be mine. I am the Lord.

46 But for the price of the two hundred and ſeventy three, of the firſt-born of the children of Iſrael, that exceed the number of the Levites,

47 Thou ſhalt take five ſicles for every head, according to the weight of the ſanctuary. A ſicle hath twenty obols.

48 And thou ſhalt give the money to Aaron and his ſons, the price of them that are above.

49 Moſes therefore took the money of them that were above, and whom they had redeemed from the Levites,

50 For the firſt-born of the children of Iſrael, one thouſand three hundred and ſixty five ſicles, according to the weight of the ſanctuary,

51 And gave it to Aaron and his ſons, according to the word that the Lord had commanded him.

CHAP. IV.

The age and times of the Levites ſervice: their offices and burthens.

AND the Lord ſpoke to Moſes and Aaron, ſaying:

2 Take the ſum of the ſons of Caath from the midſt of the Levites, by their houſes and families.

3 From thirty years old and upward, to fifty years old, of all that go in to ſtand and to miniſter in the tabernacle of the covenant.

4 This is the ſervice of the ſons of Caath:

5 When the camp is to ſet forward, Aaron and his ſons ſhall go into the tabernacle

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of the covenant, and the holy of holies, and shall take down the veil that hangeth before the door, and shall wrap up the ark of the testimony in it.

6 And shall cover it again with a cover of violet skins, and shall spread over it a cloth all of violet, and shall put in the bars.

7 They shall wrap up also the table of proposition in a cloth of violet, and shall put with it the censers and little mortars, the cups and bowls to pour out the libations: the loaves shall be always on it:

8 And they shall spread over it a cloth of scarlet, which again they shall cover with a covering of violet skins, and shall put in the bars.

9 They shall take also a cloth of violet wherewith they shall cover the candlestick with the lamps and tongs thereof, and the snuffers and all the oil vessels, which are necessary for the dressing of the lamps:

10 And over all they shall put a cover of violet skins and put in the bars.

11 And they shall wrap up the golden altar also in a cloth of violet, and shall spread over it a cover of violet skins, and put in the bars.

12 All the vessels wherewith they minister, in the sanctuary, they shall wrap up in a cloth of violet, and shall spread over it a cover of violet skins, and put in the bars.

13 They shall cleanse the altar also from the ashes, and shall wrap it up in a purple cloth,

14 And shall put it with all the vessels, that they use in the ministry thereof, that is to say, fire-pans, flesh-hooks and forks, pot-hooks and shovels. They shall cover all the vessels of the altar together with a covering of violet skins, and shall put in the bars.

15 And when Aaron and his sons have wrapped up the sanctuary and the vessels thereof, at the removing of the camp, then shall the sons of Caath enter in to carry the things wrapped up: and they shall not touch the vessels of the sanctuary, lest they die. These are the burdens of the sons of Caath in the tabernacle of the covenant:

16 And over them shall be Eleazar the son of Aaron the priest, to whose charge pertaineth the oil to dress the lamps, and the sweet incense, and the sacrifice, that is always offered, and the oil of unction, and whatsoever pertaineth to the service of the tabernacle, and of all the vessels that are in the sanctuary.

17 And the Lord spoke to Moses and Aaron, saying:

18 Destroy not the peo-

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ple of Caath from the midſt of the Levites:

19 But do this to them, that they may live, and not die, by touching the holies of holies. Aaron and his ſons ſhall go in, and they ſhall appoint every man his work, and ſhall divide the burdens that every man is to carry.

20 Let not others by any curioſity ſee the things that are in the ſanctuary before they be wrapped up, otherwiſe they ſhall die.

21 And the Lord ſpoke to Moſes, ſaying:

22 Take the ſum of the ſons of Gerſon alſo by their houſes and families and kindreds,

23 From thirty years old and upward, unto fifty years old. Number them all that go in and miniſter in the tabernacle of the covenant.

24 This is the office of the family of the Gerſonites,

25 To carry the curtains of the tabernacle, and the roof of the covenant the other covering, and the violet covering over all, and the hanging that hangeth in the entry of the tabernacle of the covenant,

26 The curtains of the court, and the veil in the entry that is before the tabernacle. All things that pertain to the altar, the cords, and the veſſels of the miniſtry,

27 The ſons of Gerſon ſhall carry, by the commandments of Aaron and his ſons: and each man ſhall know to what burden he muſt be aſſigned.

28 This is the ſervice of the family of the Gerſonites in the tabernacle of the covenant, and they ſhall be under the hand of Ithamar the ſon of Aaron the prieſt.

29 Thou ſhalt reckon up the ſons of Merari alſo by the families and houſes of their fathers,

30 From thirty years old and upwards, unto fifty years old, all that go in to the office of their miniſtry, and to the ſervice of the covenant of the teſtimony.

31 Theſe are their burdens: They ſhall carry the boards of the tabernacle and the bars thereof, the pillars and their ſockets,

32 The pillars alſo of the court round about, with their ſockets and pins and cords. They ſhall receive by account all the veſſels and furniture, and ſo ſhall carry them.

33 This is the office of the family of the Merarites, and their miniſtry in the tabernacle of the covenant: and they ſhall be under the hand of Ithamar the ſon of Aaron the prieſt.

34 So Moſes and Aaron, and the princes of the ſynagogue, reckoned up the ſons of Caath by their kin-

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dreds and the houſes of their fathers.

35 From thirty years old and upward, unto fifty years old, all that go in to the miniſtry of the tabernacle of the covenant:

36 And they were found two thouſand ſeven hundred and fifty.

37 This is the number of the people of Caath that go in to the tabernacle of the covenant: theſe did Moſes and Aaron number according to the word of the Lord by the hand of Moſes.

38 The ſons of Gerſon alſo were numbered by the kindreds and houſes of their fathers,

39 From thirty years old and upward, unto fifty years old, all that go in to miniſter in the tabernacle of the covenant:

40 And they were found two thouſand ſix hundred and thirty.

41 This is the people of the Gerſonites, whom Moſes and Aaron numbered according to the word of the Lord.

42 The ſons of Merari alſo were numbered by the kindreds and houſes of their fathers.

43 From thirty years old and upward, unto fifty years old, all that go in to fulfil the rites of the tabernacle of the covenant:

44 And they were found three thouſand two hundred.

45 This is the number of the ſons of Merari, whom Moſes and Aaron reckoned up according to the commandment of the Lord by the hand of Moſes.

46 All that were reckoned up of the Levites, and whom Moſes and Aaron, and the princes of Iſrael, took by name, by the kindreds and houſes of their fathers,

47 From thirty years old and upward, unto fifty years old, that go in to the miniſtry of the tabernacle, and to carry the burdens,

48 Were in all eight thouſand five hundred and eighty.

49 Moſes reckoned them up according to the word of the Lord, every one according to their office and burdens, as the Lord had commanded him.

CHAP. V.

The unclean are removed out of the camp: confeſſion of ſins, and ſatisfaction: firſt-fruits and oblations belong to the prieſts: trial of jealouſy.

AND the Lord ſpoke to Moſes, ſaying:

2 Command the children of Iſrael, that they caſt out of the camp every leper, and whoſoever hath an iſſue of ſeed, or is defiled by the dead:

3 Whether it be man or woman, caſt ye them out of

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the camp, lest they defile it when I shall dwell with you.

4 And the children of Israel did so, and they cast them forth without the camp, as the Lord had spoken to Moses.

5 And the Lord spoke to Moses, saying:

6 Say to the children of Israel: When a man, or woman, shall have committed any of all the sins that men are wont to commit, and by negligence shall have transgressed the commandment of the Lord, and offended,

7 They *. shall confess their sin, and restore the principal itself, and the fifth part over and above, to him against whom they have sinned.

8 But if there be no one to receive it, they shall give it to the Lord, and it shall be the priest's, besides the ram that is offered for expiation, to be an atoning sacrifice.

9 All the first fruits also, which the children of Israel offer, belong to the priest:

10 And whatsoever is offered into the sanctuary by every one, and is delivered into the hands of the priest, it shall be his.

11 And the Lord spoke to Moses, saying:

12 Speak to the children of Israel, and thou shalt say to them: The man, whose wife shall have gone astray, and contemning her husband,

13 Shall have slept with another man, and her husband cannot discover it, but the adultery is secret, and cannot be proved by witnesses, because she was not found in the adultery:

14 If † the spirit of jealousy stir up the husband against his wife, who either is defiled, or is charged with false suspicion,

15 He shall bring her to the priest, and shall offer an oblation for her the tenth part of a measure of barley meal: he shall not pour oil thereon, nor put frankincense upon it: because it is a sacrifice of jealousy, and an oblation searching out adultery.

16 The priest therefore shall offer it, and set it before the Lord.

17 And he shall take holy water in an earthen vessel, and

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* Chap. V. Ver. 7. *Shall confess.* This confession and satisfaction, ordained in the old law, was a figure of the sacrament of penance.

† Ver. 14. *The spirit of jealousy, &c.* This ordinance tended to clear the innocent, and to prevent jealous husbands from doing mischief to their wives; as likewise to give all a horror of adultery, by punishing it in so remarkable a manner.

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he shall cast a little earth of the pavement of the tabernacle into it.

18 And when the woman shall stand before the Lord, he shall uncover her head, and shall put on her hands the sacrifice of remembrance, and the oblation of jealousy: and he himself shall hold the most bitter waters, whereon he hath heaped curses with execration.

19 And he shall adjure her, and shall say: If another man hath not slept with thee, and if thou be not defiled by forsaking thy husband's bed, these most bitter waters, on which I have heaped curses, shall not hurt thee.

20 But if thou hast gone aside from thy husband, and art defiled, and hast lien with another man:

21 These curses shall light upon thee: The Lord make thee a curse and an example for all among his people: may he make thy thigh to rot, and may thy belly swell and burst asunder.

22 Let the cursed waters enter into thy belly, and may thy womb swell and thy thigh rot. And the woman shall answer, Amen, amen.

23 And the priest shall write these curses in a book, and shall wash them out with the most bitter waters, upon which he hath heaped the curses,

24 And he shall give them her

she h

25 from jealou before it upon

26 To sacrifice fered, and tar: and so waters to th

27 And when she hath drunk them, if she be defiled, and having despised her husband, be guilty of adultery, the malediction shall go through her, and *her* belly swelling, *her* thigh shall rot: and the woman shall be a curse, and an example to all the people.

28 But if she be not defiled, she shall not be hurt, and shall bear children.

29 This is the law of jealousy. If a woman hath gone aside from her husband, and be defiled,

30 And the husband, stirred up by the spirit of jealousy, bring her before the Lord, and the priest do to her according to all things that are *here* written:

31 The husband shall be blameless, and she shall bear her iniquity.

CHAP. VI.

The law of the Nazarites: the form of blessing the people.

AND the Lord spoke to Moses, saying.

2 Speak to the children of

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the camp, leſt they defile it when I ſhall dwell with you.

4 And the children of Iſrael did ſo, and they caſt them forth without the camp, as the Lord had ſpoken to Moſes.

5 And the Lord ſpoke to Moſes, ſaying:

6 Say to the children of Iſrael: When a man, or woman, ſhall have committed any of all the ſins that men are wont to commit, and by negligence ſhall have tranſgreſſed the commandment of the Lord, and offended,

7 They *. ſhall confeſs their ſin, and reſtore the principal itſelf, and the fifth part over and above, to him againſt whom they have ſinned.

8 But if there be no one to receive it, they ſhall give it to the Lord, and it ſhall be the prieſt's, beſides the ram that is offered for expiation, to be an atoning ſacrifice.

9 All the firſt fruits alſo, which the children of Iſrael offer, belong to the prieſt:

10 And whatſoever is offered into the ſanctuary by every one, and is delivered into the hands of the prieſt, it ſhall be his.

11 And the Lord ſpoke to Moſes, ſaying:

12 Speak to the children of Iſrael, and thou ſhalt ſay to them: The man, whoſe wife ſhall have gone aſtray, and contemning her huſband,

13 Shall have ſlept with another man, and her huſband cannot diſcover it, but the adultery is ſecret, and cannot be proved by witneſſes, becauſe ſhe was not found in the adultery:

14 If † the ſpirit of jealouſy ſtir up the huſband againſt his wife, who either is defiled, or is charged with falſe ſuſpicion,

15 He ſhall bring her to the prieſt, and ſhall offer an oblation for her the tenth part of a meaſure of barley meal: he ſhall not pour oil thereon, nor put frankincenſe upon it: becauſe it is a ſacrifice of jealouſy, and an oblation ſearching out adultery.

16 The prieſt therefore ſhall offer it, and ſet it before the Lord.

17 And he ſhall take holy water in an earthen veſſel, and

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* Chap. V. Ver. 7. *Shall confeſs.* This confeſſion and ſatisfaction, ordained in the old law, was a figure of the ſacrament of penance.

† Ver. 14. *The ſpirit of jealouſy, &c.* This ordinance tended to clear the innocent, and to prevent jealous huſbands from doing miſchief to their wives; as likewiſe to give all a horror of adultery, by puniſhing it in ſo remarkable a manner.

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he shall cast a little earth of the pavement of the tabernacle into it.

18 And when the woman shall stand before the Lord, he shall uncover her head, and shall put on her hands the sacrifice of remembrance, and the oblation of jealousy: and he himself shall hold the most bitter waters, whereon he hath heaped curses with execration.

19 And he shall adjure her, and shall say: If another man hath not slept with thee, and if thou be not defiled by forsaking thy husband's bed, these most bitter waters, on which I have heaped curses, shall not hurt thee.

20 But if thou hast gone aside from thy husband, and art defiled, and hast lien with another man:

21 These curses shall light upon thee: The Lord make thee a curse and an example for all among his people: may he make thy thigh to rot, and may thy belly swell and burst asunder.

22 Let the cursed waters enter into thy belly, and may thy womb swell and thy thigh rot. And the woman shall answer, Amen, amen.

23 And the priest shall write these curses in a book, and shall wash them out with the most bitter waters, upon which he hath heaped the curses,

24 And he shall give them her to drink. And when she hath drunk them up,

25 The priest shall take from her hand the sacrifice of jealousy, and shall elevate it before the Lord, and shall put it upon the altar: yet so as first

26 To take a handful of the sacrifice of that which is offered, and burn it upon the altar: and so give the most bitter waters to the woman to drink.

27 And when she hath drunk them, if she be defiled, and having despised her husband, be guilty of adultery, the malediction shall go through her, and *her* belly swelling, *her* thigh shall rot: and the woman shall be a curse, and an example to all the people.

28 But if she be not defiled, she shall not be hurt, and shall bear children.

29 This is the law of jealousy. If a woman hath gone aside from her husband, and be defiled,

30 And the husband, stirred up by the spirit of jealousy, bring her before the Lord, and the priest do to her according to all things that are *here* written:

31 The husband shall be blameless, and she shall bear her iniquity.

CHAP. VI.

The law of the Nazarites: the form of blessing the people.

AND the Lord spoke to Moses, saying.

2 Speak to the children of

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Israel, and thou shalt say to them: When a man, or woman shall make a vow to be sanctified, and will consecrate themselves to the Lord:

3 They shall abstain from wine, and from every thing that may make a man drunk. They shall not drink vinegar of wine, or of any other drink, nor any thing that is pressed out of the grape; nor shall they eat grapes either fresh or dried.

4 All the days that they are consecrated to the Lord by vow: they shall eat nothing that cometh of the vineyard, from the raisin even to the kernel.

5 All the time of his separation no rasor shall pass over his head, until the day be fulfilled of his consecration to the Lord. He shall be holy, and shall let the hair of his head grow.

6 All the time of his consecration he shall not go in to any dead,

7 Neither shall he make himself unclean, even for his father, or for his mother, or for his brother, or for his sister, when they die, because the consecration of his God is upon his head.

8 All the days of his separation he shall be holy to the Lord,

9 But if any man die suddenly before him, the head of his consecration shall be defiled: and he shall shave it forthwith on the same day of his purification, and again the seventh day.

10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest in the entry of the covenant of the testimony.

11 And the priest shall offer one for sin, and the other for a holocaust, and shall pray for him, for that he hath sinned by the dead: and he shall sanctify his head that day:

12 And shall consecrate to the Lord the days of his separation, offering a lamb of one year for sin: yet so that the former days be made void, because his sanctification was profaned.

13 This is the law of consecration. When the days, which he had determined by vow, shall be expired, he shall bring him to the door of the tabernacle of the covenant,

14 And shall offer his oblation to the Lord, one he-lamb of a year old, without blemish, for a holocaust, and one ew-lamb of a year old without blemish for a sin-offering, and one ram without blemish, for a victim of peace-offering,

15 A basket also of unleavened bread tempered with oil, and wafers without leaven anointed with oil, and the libations of each:

16 And the priest shall present them before the Lord,

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and shall offer both the sin-offering and the holocaust.

17 But the ram he shall immolate for a sacrifice of peace-offering to the Lord, offering at the same time the basket of unleavened bread, and the libations that are due by custom.

18 Then shall the hair of the consecration of the Nazarite be shaved off before the door of the tabernacle of the covenant: and he shall take his hair, and lay it upon the fire, which is under the sacrifice of the peace-offerings.

19 And shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and he shall deliver them into the hands of the Nazarite, after his head is shaven.

20 And receiving them again from him, he shall elevate them in the sight of the Lord: and they being sanctified shall belong to the priest, as the breast, which was commanded to be separated, and the shoulder. After this the Nazarite may drink wine.

21 This is the law of the Nazarite, when he hath vowed his oblation to the Lord in the time of his consecration, besides those things which his hand shall find, according to that which he had vowed in his mind, so shall he do for the fulfilling of his sanctification.

22 And the Lord spoke to Moses, saying:

23 Say to Aaron and his sons: Thus shall you bless the children of Israel, and you shall say to them:

24 The Lord bless thee, and keep thee.

25 The Lord shew his face to thee, and have mercy on thee.

26 The Lord turn his countenance to thee, and give thee peace.

27 And they shall invoke my name upon the children of Israel, and I will bless them.

CHAP. VII.

The offerings of the princes at the dedication of the tabernacle; God speaketh to Moses from the propitiatory.

AND it came to pass in the day that Moses had finished the tabernacle, and set it up: and had anointed and sanctified *it* with all its vessels, the altar likewise and all the vessels thereof,

2 The princes of Israel and the heads of the families, in every tribe, who were the rulers of them who had been numbered, offered

3 Their gifts before the Lord, six waggons covered, and twelve oxen: two princes offered one waggon, and each one an ox; and they offered them before the tabernacle.

4 And the Lord said to Moses:

5 Receive them of them to serve in the ministry of the

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tabernacle, and thou shalt deliver them to the Levites according to the order of their ministry.

6 Moses therefore receiving the waggons and the oxen, delivered them to the Levites.

7 Two waggons and four oxen he gave to the sons of Gerson, according to their necessity.

8 The other four waggons and eight oxen he gave to the sons of Merari according to their offices and service, under the hand of Ithamar the son of Aaron the priest.

9 But to the sons of Caath he gave no waggons or oxen, because they serve in the sanctuary, and carry their burdens upon their own shoulders.

10 And the princes offered for the dedication of the altar on the day when it was anointed, their oblation before the altar.

11 And the Lord said to Moses: Let each of the princes one day after another offer their gifts for the dedication of the altar.

12 The first day Nahasson the son of Aminadab of the tribe of Juda offered his offering:

13 And his offering was a silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

14 A little mortar of ten sicles of gold full of incense:

15 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

16 And a buck-goat for sin:

17 And for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of a year old. This was the offering of Nahasson the son of Aminadab.

18 The second day Nathaniel the son of Suar, prince of the tribe of Issachar made his offering,

19 A silver dish weighing one hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

20 A little mortar of gold weighing ten sicles, full of incense:

21 An ox of the herd, and a ram, and a lamb of a year old, for a holocaust:

22 And a buck-goat for sin:

23 And for the sacrifice of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Nathanael the son of Suar.

24 The third day the prince of the sons of Zabulon, Eliab the son of Helon

25 Offered a silver dish weighing one hundred and

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thirty ſicles, a ſilver bowl of ſeventy ſicles by the weight of the ſanctuary, both full of flour tempered with oil for a ſacrifice :

26 A little mortar of gold weighing ten ſicles full of incenſe :

27 An ox of the herd, and a ram, and a lamb of a year old for a holocauſt :

28 And a buck-goat for ſin,

29 And for the ſacrifice of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This is the oblation of Eliab the ſon of Helon.

30 The fourth day the prince of the ſons of Ruben, Eliſur the ſon of Sedeur,

31 Offered a ſilver diſh weighing one hundred and thirty ſicles, a ſilver bowl of ſeventy ſicles, according to the weight of the ſanctuary, both full of flour tempered with oil for a ſacrifice :

32 A little mortar of gold weighing ten ſicles full of incenſe :

33 An ox of the herd, and a ram, and a lamb of a year old, for a holocauſt :

34 And a buck-goat for ſin :

35 And for victims of peace-offerings two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Eliſur the ſon of Sedeur.

36 The fifth day the prince of the ſons of Simeon, Salamiel the ſon of Suriſaddai,

37 Offered a ſilver diſh weighing one hundred and thirty ſicles, a ſilver bowl of ſeventy ſicles after the weight of the ſanctuary, both full of flour tempered with oil for a ſacrifice :

38 A little mortar of gold weighing ten ſicles full of incenſe :

39 An ox of the herd, and a ram, and a lamb of a year old for a holocauſt :

40 And a buck-goat for ſin :

41 And for ſacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Salamiel the ſon of Suriſaddai.

42 The ſixth day the prince of the ſons of Gad, Eliaſaph the ſon of Duel

43 Offered a ſilver diſh weighing a hundred and thirty ſicles, a ſilver bowl of ſeventy ſicles by the weight of the ſanctuary, both full of flour tempered with oil for a ſacrifice :

44 A little mortar of gold weighing ten ſicles full of incenſe :

45 An ox of the herd, and a ram, and a lamb of a year old for a holocauſt :

46 And a buck-goat for ſin :

47 And for ſacrifices of

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peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Eliasaph the son of Duel.

48 The seventh day the prince of the sons of Ephraim, Elisama the son of Ammiud,

49 Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice :

50 A little mortar of gold weighing ten sicles full of incense :

51 An ox of the herd, and a ram, and a lamb of a year old for a holocaust :

52 And a buck-goat for sin:

53 And sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Elisama the son of Ammiud.

54 The eighth day the prince of the sons of Manasses, Gamaliel the son of Phadassur,

55 Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice :

56 A little mortar of gold weighing ten sicles, full of incense :

57 An ox of the herd, and a ram, and a lamb of a year old for a holocaust.

58 And a buck-goat for sin :

59 And for sacrifices of peace offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Gamaliel the son of Phadassur.

60 The ninth day the prince of the sons of Benjamin, Abidan the son of Gedeon,

61 Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles by the weight of the sanctuary, both full of flour tempered with oil for a sacrifice :

62 A little mortar of gold weighing ten sicles full of incense :

63 An ox of the herd, and a ram, and a lamb of a year old for a holocaust :

64 And a buck-goat for sin :

65 And for sacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old, this was the offering of Abidan the son of Gedeon.

66 The tenth day the prince of the sons of Dan, Ahiezer the son of Ammisaddai,

67 Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the

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weight of the ſanctuary, both full of flour tempered with oil for a ſacrifice :

68 A little mortar of gold weighing ten ſicles full of incenſe :

69 An ox of the herd, and a ram, and a lamb of a year old for a holocauſt :

70 And a buck-goat for ſin :

71 And for ſacrifices of peace-offerings, two oxen, five rams, five buck-goats five lambs of a year old. This was the offering of Ahiezer the ſon of Ammiſaddai.

72 The eleventh day the prince of the ſons of Aſer, Phegiel the ſon of Ochran,

73 Offered a ſilver diſh weighing a hundred and thirty ſickles, a ſilver bowl of ſeventy ſicles, according to the weight of the ſanctuary, both full of flour tempered with oil for a ſacrifice :

74 A little mortar of gold weighing ten ſickles, full of incenſe :

75 An ox of the herd, and a ram, and a lamb of a year old for a holocauſt :

76 And a buck-goat for ſin :

77 And for ſacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Phegiel the ſon of Ochran.

78 The twelfth day the prince of the ſons of Nephthali, Ahira the ſon of Enan,

79 Offered a ſilver diſh weighing a hundred and thirty ſicles, a ſilver bowl of ſeventy ſicles, according to the weight of the ſanctuary, both full of flour tempered with oil for a ſacrifice :

80 A little mortar of gold weighing ten ſicles, full of incenſe :

81 An ox of the herd, and a ram, and a lamb of a year old for a holocauſt :

82 And a buck-goat for ſin :

83 And for ſacrifices of peace-offerings, two oxen, five rams, five buck-goats, five lambs of a year old. This was the offering of Ahira the ſon of Enan.

84 Theſe were the offerings made by the princes of Iſrael in the dedication of the altar, in the day wherein it was conſecrated. Twelve diſhes of ſilver : twelve ſilver bowls : twelve little mortars of gold :

85 Each diſh weighing a hundred and thirty ſicles of ſilver, and each bowl ſeventy ſicles : that is, putting all the veſſels of ſilver together, two thouſand four hundred ſicles, by the weight of the ſanctuary.

86 Twelve little mortars of gold full of incenſe, weighing ten ſicles a piece, by the weight of the ſanctuary : that is, in all a hundred and twenty ſicles of gold :

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87 Twelve oxen out of the herd for a holocauſt, twelve rams, twelve lambs of a year old, and their libations: twelve buck-goats for ſin.

88 And for ſacrifices of peace-offerings, oxen twenty four, rams ſixty, buck-goats ſixty, lambs of a year old ſixty. Theſe things were offered in the dedication of the altar, when it was anointed.

89 And when Moſes entered into the tabernacle of the covenant, to conſult the oracle, he heard the voice of one ſpeaking to him from the propitiatory, that was over the ark between the two cherubs, and from this place he ſpoke to him.

CHAP. VIII.

The ſeven lamps are placed on the golden candleſtick, to ſhine towards the loaves of propoſition: the ordination of the Levites: and at what age they ſhall ſerve in the tabernacle.

AND the Lord ſpoke to Moſes, ſaying:

2 Speak to Aaron, and thou ſhalt ſay to him: When thou ſhalt place the ſeven lamps, let the candleſtick be ſet up on the ſouth ſide. Give orders therefore that the lamps look over-againſt the north, towards the table of the loaves of propoſition, over-againſt that part ſhall they give light, towards which the candleſtick looketh.

3 And Aaron did ſo, and he put the lamps upon the candleſtick, as the Lord had commanded Moſes.

4 Now this was the work of the candleſtick; it was of beaten gold, both the ſhaft in the middle, and all that came out of both ſides of the branches: according to the pattern which the Lord had ſhewed to Moſes, ſo he made the candleſtick.

5 And the Lord ſpoke to Moſes, ſaying:

6 Take the Levites out of the midſt of the children of Iſrael, and thou ſhalt purify them,

7 According to this rite: Let them be ſprinkled with the *water of purification, and let them ſhave all the hairs of their fleſh. And when they ſhall have waſhed their garments, and are cleanſed,

8 They ſhall take an ox of the herd, and for the of-

* Chap. VIII. Ver. 7. *Water of purification.* This was the holy water, mixed with the aſhes of the red cow. *Numb.* xix. appointed for purifying all that were unclean. It was a figure of the blood of Chriſt applied to our ſouls by his holy ſacraments.

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fering thereof fine flour tempered with oil: and thou shalt take another ox of the herd for a sin-offering:

9 And thou shalt bring the Levites before the tabernacle of the covenant, calling together all the multitude of the children of Israel.

10 And when the Levites are before the Lord, the children of Israel shall put their hands upon them.

11 And Aaron shall offer the Levites, as a gift in the sight of the Lord from the children of Israel, that they may serve in his ministry.

12 The Levites also shall put their hands upon the heads of the oxen, of which thou shalt sacrifice one for sin, and the other for a holocaust of the Lord, to pray for them.

13 And thou shalt set the Levites in the sight of Aaron and of his sons, and shalt consecrate them, being offered to the Lord,

14 And shalt separate them from the midst of the children of Israel, to be mine.

15 And afterwards they shall enter into the tabernacle of the covenant, to serve me. And thus shalt thou purify and consecrate them for an oblation of the Lord: for as a gift they were given me by the children of Israel.

16 I have taken them instead of the first-born that open every womb in Israel,

17 For all the first-born of the children of Israel, both of men and of beasts, are mine. From the day that I slew every first-born in the land of Egypt, have I sanctified them to myself:

18 And I have taken the Levites for all the first-born of the children of Israel:

19 And have delivered them for a gift to Aaron and his sons out of the midst of the people, to serve me for Israel in the tabernacle of the covenant, and to pray for them, lest there should be a plague among the people, if they should presume to approach unto my sanctuary.

20 And Moses and Aaron and all the multitude of the children of Israel did with the Levites all that the Lord had commanded Moses:

21 And they were purified, and washed their garments. And Aaron lifted them up in the sight of the Lord, and prayed for them,

22 That being purified they might go into the tabernacle of the covenant to do their services before Aaron and his sons. As the Lord had commanded Moses touching the Levites, so was it done.

22 And the Lord spoke to Moses, saying:

24 This is the law of the Levites. From twenty five years old and upwards, they shall go in to minister in the tabernacle of the covenant.

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25 And when they shall have accomplished the fiftieth year of their age, they shall cease to serve:

26 And they shall be the ministers of their brethren in the tabernacle of the covenant, to keep the things that are committed to their care, but not to do the works. Thus shalt thou order the Levites touching their charge.

CHAP. IX.

The precept of the pasch is renewed: the unclean and travellers are to observe it the second month: the camp is guided by the pillar of the cloud.

THE Lord spoke to Moses in the desart of Sinai, the second year after they were come out of the land of Egypt, in the first month, saying:

2 Let the children of Israel * make the phase in its due time,

3 The fourteenth day of this month in the evening, according to all the ceremonies and justifications thereof.

4 And Moses commanded the children of Israel that they should make the phase.

5 And they made it in its proper time: the fourteenth day of the month at evening, in mount Sinai. The children of Israel did according to all things that the Lord had commanded Moses.

6 But behold some who were unclean † by occasion of the soul of a man, who could not make the phase on that day, coming to Moses and Aaron,

7 Said to them: We are unclean by occasion of the soul of a man. Why are we kept back that we may not offer in its season the offering to the Lord among the children of Israel?

8 And Moses answered them: Stay that I may consult the Lord what he will ordain concerning you.

9 And the Lord spoke to Moses, saying:

10 Say to the children of Israel: The man that shall be unclean by occasion of one that is dead, or shall be in a journey a-far off in your nation, let him make the phase to the Lord

11 In the second month, on the fourteenth day of the month in the evening: they shall eat it with unleavened bread and wild lettice:

12 They shall not leave

* Chap. IX. Ver. 2. *Make the phase.* That is, keep the paschal solemnity, and eat the paschal lamb.

† Ver. 6. *By occasion of the soul of a man.* That is, by having touched or come near a dead body, out of which the soul was departed.

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any thing thereof until morning, nor break a bone thereof; they shall observe all the ceremonies of the phase.

13 But if any man is clean, and was not on a journey, and did not make the phrase, that soul shall be cut off from among his people, because he offered not sacrifice to the Lord in due season: he shall bear his sin.

14 The sojourner also and the stranger, if they be among you, shall make the phase to the Lord according to the ceremonies and justifications thereof. The same ordinance shall be with you both for the stranger, and for him that was born in the land.

15 Now on the day that the tabernacle was reared up, a cloud covered it. But from the evening there was over the tabernacle as it were the appearance of fire until the morning.

16 So it was always: by day the cloud covered it, and by night as it were the appearance of fire.

17 And when the cloud that covered the tabernacle, was taken up, then the children of Israel marched forward: and in the place where the cloud stood still, there they camped.

18 At the commandment of the Lord they marched, and at his commandment they pitched the tabernacle. All the days that the cloud abode over the tabernacle, they remained in the same place:

19 And if it was so that it continued over it a long time, the children of Israel kept the watches of the Lord, and marched not

20 For as many days soever as the cloud staid over the tabernacle. At the commandment of the Lord they pitched their tents, and at his commandment they took them down.

21 If the cloud tarried from evening until morning, and immediately at break of day left the tabernacle, they marched forward: and if it departed after a day and a night, they took down their tents.

22 But if it remained over the tabernacle for two days, or a month, or a longer time, the children of Israel remained in the same place, and marched not: but immediately as soon as it departed, they removed the camp.

23 By the word of the Lord they pitched their tents, and by his word they marched: and kept the watches of the Lord according to his commandment by the hand of Moses.

CHAP. X.

The silver trumpets and their use. They march from Sinai.

AND the Lord spoke to Moses, saying:

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2 Make thee two trumpets of beaten silver, wherewith thou mayst call together the multitude when the camp is to be removed.

3 And when thou shalt sound the trumpets, all the multitude shall gather unto thee to the door of the tabernacle of the covenant.

4 If thou sound but once, the princes and the heads of the multitude of Israel shall come to thee.

5 But if the sound of the trumpets be longer and with interruptions, they that are on the east side, shall first go forward.

6 And at the second sounding and like noise of the trumpet, they who lie on the south side shall take up their tents. And after this manner shall the rest do, when the trumpets shall sound for a march.

7 But when the people is to be gathered together, the sound of the trumpets shall be plain, and they shall not make a broken sound.

8 And the sons of Aaron the priests shall sound the trumpets: and this shall be an ordinance for ever in your generations.

9 If you go forth to war out of your land against the enemies that fight against you, you shall sound a loud with the trumpets, and there shall be a remembrance of you before the Lord your God, that you may be delivered out of the hands of your enemies.

10 If at any time you shall have a banquet, and on your festival days, and on the first days of your months, you shall sound the trumpets over the holocausts, and the sacrifices of peace-offerings, that they may be to you for a remembrance of your God. I am the Lord your God.

11 The second year, in the second month, the twentieth day of the month, the cloud was taken up from the tabernacle of the covenant.

12 And the children of Israel marched by their troops from the desert of Sinai, and the cloud rested in the wilderness of Pharan.

13 And they first went forward according to the commandment of the Lord by the hand of Moses.

14 The sons of Juda by their troops: whose prince was Nahasson the son of Aminadab.

15 In the tribe of the sons of Issachar, the prince was Nathanael the son of Suar.

16 In the tribe of Zabulon, the prince was Eliab the son of Helon.

17 And the tabernacle was taken down, and the sons of Gerson and Merari set forward, bearing it.

18 And the sons of Ruben also marched, by their troops and ranks, whose prince

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was Helisur the son of Sedeur.

19 And in the tribe of Simeon, the prince was Salamiel the son of Surisaddai.

20 And in the tribe of Gad the prince was Eliasaph the son of Duel.

21 Then the Caathites also marched carrying the sanctuary. So long was the tabernacle carried, till they came to the place of setting it up.

22 The sons of Ephraim also moved their camp by their troops, in whose army the prince was Elisama the son of Ammiud.

23 And in the tribe of the sons of Manasses, the prince was Gamaliel the son of Phadassur.

24 And in the tribe of Benjamin the prince was Abidan the son of Gideon.

25 The last of all the camp marched the sons of Dan by their troops, in whose army the prince was Ahiezer the son of Ammisaddai.

26 And in the tribe of the sons of Aser, the prince was Phegiel the son of Ochran.

27 And in the tribe of the sons of Nephthali the prince was Ahira the son of Enan.

28 This was the order of the camps and marches of the children of Israel by their troops, when they set forward.

29 And Moses said to Hobab the son of Raguel the Madianite, his kinsman: We are going towards the place which the Lord will give us: come with us, that we may do thee good: for the Lord hath promised good things to Israel.

30 But he answered him: I will not go with thee, but I will return to my country, wherein I was born.

31 And he said: Do not leave us: for thou knowest in what place we should encamp in the wilderness, and thou shalt be our guide.

32 And if thou comest with us, we will give thee what is the best of the riches which the Lord shall deliver to us.

33 So they marched from the mount of the Lord three days journey, and the ark of the covenant of the Lord went before them, for three days providing a place for the camp.

34 The cloud also of the Lord was over them by day when they marched.

35 And when the ark was lifted up, Moses said: Arise O Lord, and let thy enemies be scattered, and let them that hate thee, flee from before thy face.

36 And when it was set down, he said: Return O Lord to the multitude of the host of Israel.

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CHAP. XI.

The people murmur, and are punished with fire. God appointeth seventy ancients for assistants to Moses. They prophesy. The people have their fill of flesh, but forthwith many die of the plague.

IN the mean time there arose a murmuring of the people against the Lord, as it were repining at their fatigue. And when the Lord heard it he was angry. And the fire of the Lord being kindled against them, devoured them that were at the uttermost part of the camp.

2 And when the people cried to Moses, Moses prayed to the Lord, and the fire was swallowed up.

3 And he called the name of that place, * the burning: for that the fire of the Lord had been kindled against them.

4 For a † mixt multitude of people, that came with them, burned with desire, sitting and weeping, the children of Israel also being joined with them, and said: Who shall give us flesh to eat?

5 We remember the fish that we ate in Egypt free-cost: the cucumbers come into our mind, and the melons, and the leeks, and the onions, and the garlic.

6 Our soul is dry, our eyes behold nothing else but manna.

7 Now the manna was like coriander seed, of the colour of ‡ bdellium.

8 And the people went about, and gathering it, ground it in a mill, or beat it in a mortar, and boiled it in a pot, and made cakes thereof of the taste of bread tempered with oil.

9 And when the dew fell in the night upon the camp, the manna also fell with it.

10 Now Moses heard the people weeping by their families, every one at the door of his tent. And the wrath of the Lord was exceedingly.

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* Chap. XI. Ver. 3. *The burning.* Hebrew *Taberah.*

† Ver. 4. *A mixt multitude, &c.* These were people that came with them out of Egypt, who were not of the race of Israel: who, by their murmuring, drew also the children of Israel to murmur: to teach us the danger of associating ourselves with the children of Egypt, that is, with the lovers and admirers of this wicked world.

‡ Ver. 7. *Bdellium. Bdellium*, according to Pliny l. 21. c. 9. was of the colour of a man's nail, white and bright.

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enkindled: to Moſes alſo the thing ſeemed inſupportable.

11 And he ſaid to the Lord: Why haſt thou afflicted thy ſervant? wherefore do I not find favour before thee? and why haſt thou laid the weight of all this people upon me?

12 Have I conceived all this multitude, or begotten them, that thou ſhouldſt ſay to me: Carry them in thy boſom as the nurſe is wont to carry the little infant, and bear them into the land, for which thou haſt ſworn to their fathers?

13 Whence ſhould I have fleſh to give to ſo great a multitude? they weep againſt me, ſaying: Give us fleſh that we may eat.

14 I am not able alone to bear all this people, becauſe it is too heavy for me.

15 But if it ſeem unto thee otherwiſe, I beſeech thee to kill me, and let me find grace in thy eyes, that I be not afflicted with ſo great evils.

16 And the Lord ſaid to Moſes: Gather unto me * ſeventymen of the ancients of Iſrael, whom thou knoweſt to be ancients and maſters of the people: and thou ſhalt bring them to the door of the tabernacle of the covenant, and ſhalt make them ſtand there with thee,

17 That I may come down and ſpeak with thee: and I will take of thy ſpirit, and will give to them, that they may bear with thee the burden of the people, and thou mayſt not be burdened alone.

18 And thou ſhalt ſay to the people: Be ye ſanctified: to-morrow you ſhall eat fleſh, for I have heard you ſay: Who ſhall give us fleſh to eat? it was well with us in Egypt. That the Lord may give you fleſh, and you may eat:

19 Not for one day, nor two, nor five, nor ten, no nor for twenty,

20 But even for a month of days, till it come out of your noſtrils, and become loathſome to you, becauſe you have caſt off the Lord, who is in the midſt of you, and have wept before him, ſaying: Why came we out of Egypt?

21 And Moſes ſaid: There are ſix hundred thouſand footmen of this people, and ſayeſt thou: I will give them fleſh to eat a whole month?

22 Shall then a multitude of ſheep and oxen be killed, that it may ſuffice for their food? or ſhall the fiſhes of the

* Ver. 16. *Seventy men.* This was the firſt inſtitution of the council or ſenate, called the *Sanhedrim*, conſiſting of ſeventy or ſeventy two ſenators or counſellors.

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ſea be gathered together to fill them?

23 And the Lord anſwered him: Is the hand of the Lord unable? Thou ſhalt preſently ſee whether my word ſhall come to paſs or no.

24 Moſes therefore came, and told the people the words of the Lord, and aſſembled ſeventy men of the ancients of Iſrael, and made them to ſtand about the tabernacle.

25 And the Lord came down in a cloud, and ſpoke to him, taking away of the ſpirit that was in Moſes, and giving to the ſeventy men. And when the ſpirit had reſted on them they propheſied, nor did they ceaſe afterwards.

26 Now there remained in the camp two of the men, of whom one was called Eldad, and the other Medad, upon whom the ſpirit reſted: for they alſo had been enrolled, but were not gone forth to the tabernacle.

27 And when they propheſied in the camp, there ran a young man, and told Moſes, ſaying: Eldad and Medad propheſy in the camp.

28 Forthwith Joſue the ſon of Nun, the miniſter of Moſes, and choſen out of many, ſaid: My lord Moſes, forbid them.

29 But he ſaid: Why haſt thou emulation for me? O that all the people might propheſy, and that the Lord would give them his ſpirit.

30 And Moſes returned, with the ancients of Iſrael, into the camp.

31 And a wind going out from the Lord, taking quails up beyond the ſea, brought them, and caſt them into the camp for the ſpace of one day's journey, on every ſide of the camp round about, and they flew in the air two cubits high above the ground.

32 The people therefore riſing up all that day, and night, and the next day, gathered together of quails, he that *did* leaſt, ten cores: and they dried them round about the camp.

33 As yet the fleſh was between their teeth, neither had that kind of meat failed: when behold the wrath of the Lord being provoked againſt the people, ſtruck them with an exceeding great plague.

34 And that place was called * the graves of luſt; for there they buried the people that had luſted. And departing from the graves of luſt, they came unto Haſeroth, and abode there.

* Ver. 34. *The graves of luſt;* or the ſepulchres of concupiſcence, ſo called from their irregular deſire of fleſh. In Hebrew *Kibroth Hattaavah.*

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CHAP. XII.

Mary and Aaron murmur against Moses, whom God praiseth above other prophets. Mary being struck with leprosy, Aaron confesseth his fault. Moses prayeth for her, and after seven days separation from the camp, she is restored.

AND Mary and Aaron spoke against Moses, because of his wife the * Ethiopian.

2 And they said: Hath the Lord spoken to Moses only? hath he not also spoken to us in like manner? And when the Lord heard this,

3 (For Moses was a man † exceeding meek above all men, that dwelt upon earth:)

4 Immediately he spoke to him, and to Aaron and Mary: Come out you three only to the tabernacle of the covenant. And when they were come out,

5 The Lord came down in the pillar of the cloud, and stood in the entry of the tabernacle calling to Aaron and Mary. And when they were come,

6 He said to them: Hear my words: If there be among you a prophet of the Lord, I will appear to him in a vision, or I will speak to him in a dream.

7 But it is not so with my servant Moses, who is most faithful in all my house:

8 For I speak to him mouth to mouth, and plainly, and not by riddles and figures, doth he see the Lord. Why then were you not afraid to speak ill of my servant Moses?

9 And being angry with them he went away:

10 The cloud also that was over the tabernacle departed: and behold Mary appeared white as snow with a leprosy. And when Aaron had looked on her, and saw her all covered with leprosy,

11 He said to Moses: I beseech thee my lord, lay not upon us this sin which we have foolishly committed,

12 Let her not be as one dead, and as an abortive that

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* Chap. XII. ver. 1. *Ethiopian.* Sephora the wife of Moses was of Madian, which bordered upon the land of Chus or Ethiopia; and therefore she is called an Ethiopian; where note, that the Ethiopia here spoken of is not that of Africa but that of Arabia.

† Ver. 3. *Exceeding meek.* Moses being the meekest of men, would not contend for himself; therefore God undertook his defence; whose spirit also obliged him here to declare the truth, though it was so much to his own praise.

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is caſt forth from the mother's womb. Lo now one half of her fleſh is conſumed with the leproſy.

13 And Moſes cried to the Lord, ſaying: O God, I beſeech *thee* heal her.

14 And the Lord anſwered her: If her father had ſpit upon her face, ought ſhe not to have been aſhamed for ſeven days at leaſt? Let her be ſeparated ſeven days without the camp, and afterwards ſhe ſhall be called again.

15 Mary therefore was put out of the camp ſeven days: and the people moved not from that place, until Mary was called again.

CHAP. XIII.

The twelve ſpies are ſent to view the land. The relation they make of it.

AND the people marched from Haſeroth, and pitched their tents in the deſart of Pharan.

2 And there the Lord ſpoke to Moſes, ſaying:

3 Send men to view the land of Chanaan, which I will give to the children of Iſrael, one of every tribe, of the rulers.

4 Moſes did what the Lord had commanded, ſending from the deſart of Pharan, principal men, whoſe names are theſe:

5 Of the tribe of Ruben, Samua the ſon of Zechur.

6 Of the tribe of Simeon, Saphat the ſon of Huri.

7 Of the tribe of Juda, Caleb the ſon of Jephone.

8 Of the tribe of Iſſachar, Igal the ſon of Joſeph.

9 Of the tribe of Ephraim, Oſee the ſon of Nun.

10 Of the tribe of Benjamin, Phalti the ſon of Raphu.

11 Of the tribe of Zabulon, Geddiel the ſon of Sodi.

12 Of the tribe of Joſeph, of the ſcepter of Manaſſes, Gaddi the ſon of Suſi.

13 Of the tribe of Dan, Ammiel the ſon of Gemalli.

14 Of the tribe of Aſer, Sthur the ſon of Michael.

15 Of the tribe of Nephthali, Nahabi the ſon of Vapſi.

16 Of the tribe of Gad, Guel the ſon of Machi.

17 Theſe are the names of the men whom Moſes ſent to view the land: and he called Oſee the ſon of Nun, Joſue.

18 And Moſes ſent them to view the land of Chanaan, and ſaid to them: Go you up by the ſouth ſide. And when you ſhall come to the mountains,

19 View the land, of what ſort it is: and the people that are the inhabitants thereof, whether they be ſtrong or weak: few in number or many:

20 The land itſelf, whether it be good or bad: what manner of cities, walled or without walls:

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21 The ground, fat or barren, woody or without trees. Be of good courage, and bring us of the fruits of the land. Now it was the time when the first ripe grapes are fit to be eaten.

22 And when they were gone up, they viewed the land from the desart of Sin, unto Rohob as you enter into Emath.

23 And they went up at the south side, and came to Hebron, where were Achiman and Sisai and Tholmai, the sons of Enac. For Hebron was built seven years before Tanis the city of Egypt.

24 And going forward as far as the torrent of the cluster of grapes, they cut off a branch with its cluster of grapes, which two men carried upon a lever. They took also of the pomegranates and of the figs of that place,

25 Which was called Nehelescol, that is to say, the torrent of the cluster of grapes, because from thence the children of Israel had carried a cluster of grapes.

26 And they that went to spy out the land returned after forty days, having gone round all the country,

27 And came to Moses and Aaron and to all the assembly of the children of Israel, to the desart of Pharan, which is in Cades. And speaking to them and to all the multitude, they shewed them the fruits of the land:

28 And they related and said: We came into the land to which thou sentest us, which in very deed floweth with milk and honey, as may be known by these fruits:

29 But it hath very strong inhabitants, and the cities are great and walled. We saw there the race of Enac.

30 Amalec dwelleth in the south, the Hethite and the Jebusite and the Amorrhite in the mountains: but the Chananite abideth by the sea and near the streams of the Jordan.

31 In the mean time Caleb, to still the murmuring of the people that rose against Moses, said: Let us go up and possess the land, for we shall be able to conquer it.

32 But the others that had been with him, said: No, we are not able to go up to this people, because they are stronger than we.

33 And they * spoke ill

* Chap. XIII. ver. 33. *Spoke ill*, &c. These men, who by their misrepresentations of the land of promise, discouraged the Israelites from attempting the conquest of it, were a figure of worldlings, who, by decrying or misrepre-

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of the land, which they had viewed, before the children of Israel, saying: The land, which we have viewed, devoureth its inhabitants: the people that we beheld, are of a tall stature.

34 There we saw certain monsters of the sons of Enac, of the giants kind; in comparison of whom we seemed like locusts.

CHAP. XIV.

The people murmur. God threateneth to destroy them. He is appeased by Moses, yet so as to exclude the murmurers from entering the promised land. The authors of the sedition are struck dead. The rest, going to fight against the will of God, are beaten.

THEREFORE the whole multitude crying, wept that night,

2 And all the children of Israel murmured against Moses and Aaron, saying:

3 Would God that we had died in Egypt: and would God we may die in this vast wilderness, and that the Lord may not bring us into this land lest we fall by the sword, and our wives and children be led away captives. Is it not better to return into Egypt?

4 And they said one to another; Let us appoint us a captain, and let us return into Egypt.

5 And when Moses and Aaron heard this, they fell down flat upon the ground before the multitude of the children of Israel.

6 But Josue the son of Nun, and Caleb the son of Jephone, who themselves also had viewed the land, rent their garments,

7 And said to all the multitude of the children of Israel: The land which we have gone round is very good.

8 If the Lord be favourable he will bring us into it, and give us a land flowing with milk and honey.

9 Be not rebellious against the Lord: and fear ye not the people of this land, for we are able to eat them up as bread. All aid is gone from them: the Lord is with us, fear ye not.

10 And when all the multitude cried out, and would have stoned them, the glory of the Lord appeared over the tabernacle of the covenant to all the children of Israel.

11 And the Lord said to Moses: How long will this people detract me? How long will they not believe me for

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all the signs that I have wrought before them?

12 I will strike them therefore with pestilence, and will consume them: but thee I will make a ruler over a great nation, and a mightier than this is.

13 And Moses said to the Lord: That the Egyptians, from the midst of whom thou hast brought forth this people

14 And the inhabitants of this land, (who have heard that thou O Lord art among this people, and art seen face to face, and thy cloud protecteth them, and thou goest before them in a pillar of a cloud by day, and in a pillar of fire by night,)

15 May hear that thou hast killed so great a multitude as it were one man, and may say:

16 He could not bring the people into the land for which he had sworn: therefore did he kill them in the wilderness.

17 Let then the strength of the Lord be magnified as thou hast sworn, saying:

18 The Lord is patient and full of mercy, taking away iniquity and wickedness, and leaving no man clear; who visitest the sins of the fathers upon the children unto the third and fourth generation.

19 Forgive, I beseech thee, the sins of this people, according to the greatness of thy mercy, as thou hast been merciful to them from their going out of Egypt unto this place.

20 And the Lord said. I have forgiven according to thy word.

21 As I live: and the whole earth shall be filled with the glory of the Lord.

22 But yet all the men that have seen my majesty, and the signs that I have done in Egypt, and in the wilderness, and have tempted me now ten times, and have not obeyed my voice,

23 Shall not see the land for which I swore to their fathers, neither shall any one of them that have detracted me, behold it.

24 My servant Caleb, who being full of another spirit, hath followed me, I will bring into this land, which he hath gone round: and his seed shall possess it.

25 For the Amalecite and the Chananite dwell in the valleys. To-morrow remove the camp, and return into the wilderness by the way of the red sea.

26 And the Lord spoke to Moses and Aaron, saying:

27 How long doth this wicked multitude murmur against me? I have heard the murmurings of the children of Israel.

28 Say therefore to them: As I live, saith the Lord: According as you have spoken in my hearing, so will I do to you.

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29 In the wilderneſs ſhall your carcaſes lie. All you that were numbered from twenty years old and upward, and have murmured againſt me,

30 Shall not enter into the land, over which I lifted up my hand to make you dwell therein, except Caleb the ſon of Jephone, and Joſue the ſon of Nun.

31 But your children, of whom you ſaid that they ſhould be a prey to the enemies, will I bring in: that they may ſee the land which you have deſpiſed.

32 Your carcaſes ſhall lie in the wilderneſs.

33 Your children ſhall wander in the deſart forty years, and ‡ ſhall bear your fornication, until the carcaſes of their fathers be conſumed in the deſart,

34 According to the number of the forty days wherein you viewed the land: a year ſhall be counted for a day. And forty years you ſhall receive your iniquities, and ſhall know my revenge:

35 For as I have ſpoken, ſo will I do to all this wicked multitude that hath riſen up together againſt me: in this wilderneſs ſhall it faint away and die.

36 Therefore all the men, whom Moſes had ſent to view the land, and who at their return had made the whole multitude to murmur againſt him, ſpeaking ill of the land that it was naught,

37 Died and were ſtruck in the ſight of the Lord.

38 But Joſue the ſon of Nun, and Caleb the ſon of Jephone lived, of all them that had gone to view the land.

39 And Moſes ſpoke all theſe words to all the children of Iſrael, and the people mourned exceedingly.

40 And behold, riſing up very early in the morning they went up to the top of the mountain, and ſaid: We are ready to go up to the place of which the Lord hath ſpoken: for we have ſinned.

41 And Moſes ſaid to them: Why tranſgreſs you the word of the Lord, which ſhall not ſucceed proſperouſly with you?

42 Go not up, for the Lord is not with you: leſt you fall before your enemies.

43 The Amalecite and the Chananite are before you, and by their ſword you ſhall fall, becauſe you would not conſent to the Lord, neither will the Lord be with you.

* Chap. XIV. Ver. 33. *Shall bear your fornication.* That is, ſhall bear the puniſhment of your diſloyalty to God, which in the ſcripture language is called a *fornication*.

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44 But they being blinded went up to the top of the mountain. But the ark of the teſtament of the Lord and Moſes departed not from the camp.

45 And the Amalecite came down, and the Chananite that dwelt in the mountains: and ſmiting and ſlaying them, purſued them as far as Horma.

CHAP. XV.

Certain laws concerning ſacrifices. Sabbath-breaking is puniſhed with death. The law of fringes on their garments.

AND the Lord ſpoke to Moſes, ſaying:

2 Speak to the children of Iſrael, and thou ſhalt ſay to them: When you ſhall be come into the land of your habitation, which I will give you,

3 And ſhall make an offering to the Lord for a holocauſt, or a victim, paying your vows, or voluntarily offering gifts, or in your ſolemnities burning a ſweet ſavour unto the Lord, of oxen or of ſheep:

4 Whoſoever immolateth the victim, ſhall offer a ſacrifice of fine flour, the tenth part of an ephi, tempered with the fourth part of a hin of oil,

5 And he ſhall give the ſame meaſure of wine to pour out in libations for the holocauſt or for the victim. For every lamb,

6 And for every ram there ſhall be a ſacrifice of flour of two tenths, which ſhall be tempered with the third part of a hin of oil:

7 And he ſhall offer the third part of the ſame meaſure of wine for the libation, for a ſweet ſavour to the Lord.

8 But when thou offereſt a holocauſt or ſacrifice of oxen, to fulfill *thy* vow, or for victims of peace-offerings,

9 Thou ſhalt give for every ox three tenths of flour tempered with half a hin of oil,

10 And wine for libations of the ſame meaſure, for an offering of moſt ſweet ſavour to the Lord.

11 Thus ſhalt thou do.

12 For every ox and ram and lamb and kid,

13 Both they that are born in the land and the ſtrangers

14 Shall offer ſacrifices after the ſame rite.

15 There ſhall be all one law and judgment both for you and for them who are ſtrangers in the land.

16 And the Lord ſpoke to Moſes, ſaying:

17 Speak to the children of Iſrael, and thou ſhalt ſay to them:

18 When you are come into the land which I will give you,

19 And ſhall eat of the bread of that country, you

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ſhall ſeparate firſt-fruits to the Lord,

20 Of the things you eat. As you ſeparate firſt-fruits of your barn-floors:

21 So alſo ſhall you give firſt-fruits of your dough to the Lord.

22 And if through ignorance you omit any of thoſe things which the Lord hath ſpoken to Moſes,

23 And by him hath commanded you, from the day that he began to command and thence forward,

24 And the multitude have forgotten to do it: They ſhall offer a calf out of the herd, a holocauſt for a moſt ſweet ſavour to the Lord, and the ſacrifice and libations thereof, as the ceremonies require, and a buck-goat for ſin:

25 And the prieſt ſhall pray for all the multitude of the children of Iſrael: and it ſhall be forgiven them, becauſe they ſinned ignorantly, offering notwithſtanding a burnt-offering to the Lord for themſelves and for their ſin and their ignorance:

26 And it ſhall be forgiven all the people of the children of Iſrael, and the ſtrangers that ſojourn among them: becauſe it is the fault of all the people through ignorance.

27 But if one ſoul ſhall ſin ignorantly, he ſhall offer a ſhe-goat of a year old for his ſin:

28 And the prieſt ſhall pray for him, becauſe he ſinned ignorantly before the Lord: and he ſhall obtain his pardon, and it ſhall be forgiven him.

29 The ſame law ſhall be for all that ſin by ignorance, whether they be natives or ſtrangers.

30 But the ſoul that committeth any thing through pride, whether he be born in the land, or a ſtranger, (becauſe he hath been rebellious againſt the Lord) ſhall be cut off from among his people:

31 For he hath contemned the word of the Lord, and made void his precept: therefore ſhall he be deſtroyed, and ſhall bear his iniquity.

32 And it came to paſs, when the children of Iſrael were in the wilderneſs, and had found a man gathering ſticks on the ſabbath day,

33 That they brought him to Moſes and Aaron, and the whole multitude.

34 And they put him into priſon, not knowing what they ſhould do with him.

35 And the Lord ſaid to Moſes: Let that man die, let all the multitude ſtone him without the camp.

36 And when they had brought him out, they ſtoned him, and he died as the Lord had commanded.

37 The Lord alſo ſaid to Moſes:

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38 Speak to the children of Israel, and thou shalt tell them, to make to themselves * fringes in the corners of their garments, putting in them ribbands of blue:

39 That when they shall see them, they may remember all the commandments of the Lord, and not follow their own thoughts and eyes, going astray after divers things,

40 But rather being mindful of the precepts of the Lord, may do them, and be holy to their God.

41 I am the Lord your God, who brought you out of the land of Egypt, that I might be your God.

CHAP. XVI.

The schism of Core and his adherents: their punishment.

AND behold Core the son of Isaar, the son of Caath, the son of Levi, and Dathan and Abiron the sons of Eliab, and Hon the son of Phaleth, of the children of Ruben,

2 † Rose up against Moses, and *with them* two hundred and fifty others of the children of Israel, leading men of the synagogue, and who in the time of assembly were called by name.

3 And when they had stood up against Moses and Aaron, they said: Let it be enough for you, that all the multitude consisteth of holy ones, and the Lord is among them: Why lift you up yourselves above the people of the Lord?

4 When Moses heard this, he fell flat on his face:

5 And speaking to Core and all the multitude, he said: In the morning the Lord will make known who belong to him, and the holy he will join to himself: and whom he shall choose, they shall approach to him.

6 Do this therefore: Take every man of you your censers, thou Core, and all thy company:

7 And putting fire *in them* to-morrow, put incense upon it before the Lord: and

* Chap. XV. Ver. 38. *Fringes.* The Pharisees enlarged these fringes through hypocrisy, *Matt.* xxiii. 5. to appear more zealous than other men for the law of God.

† Chap. XVI. Ver. 2. *Rose up.* The crime of these men, which was punished in so remarkable a manner, was that of schism and of rebellion against the authority established by God in the church; and their pretending to the priesthood without being lawfully called and sent: the same is the case of all modern sectaries.

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whomsoever he shall choose, the same shall be holy: you take too much upon you, ye sons of Levi.

8 And he said again to Core: Hear ye sons of Levi.

9 Is it a small thing unto you, that the God of Israel hath separated you from all the people, and joined you to himself, that you should serve him in the service of the tabernacle, and should stand before the congregation of the people, and should minister to him?

10 Did he therefore make thee and all thy brethren the sons of Levi to approach unto him, that you should challenge to yourselves the priesthood also,

11 And that all thy company should stand against the Lord? for what is Aaron that you murmur against him?

12 Then Moses sent to call Dathan and Abiron the sons of Eliab. But they answered: We will not come.

13 Is it a small matter to thee that thou hast brought us out of a land that flowed with milk and honey, to kill us in the desart, except thou rule also like a lord over us?

14 Thou hast brought us indeed into a land that floweth with rivers of milk and honey, and hast given us possessions of fields and vineyards; wilt thou also pull out our eyes? We will not come.

15 Moses therefore being* very angry, said to the Lord: Respect not their sacrifices: thou knowest that I have not taken of them so much as a young ass at any time, nor have injured any of them.

16 And he said to Core: Do thou and thy congregation stand apart before the Lord to-morrow, and Aaron apart.

17 Take every one of you censers, and put incense upon them, offering to the Lord two hundred and fifty censers: Let Aaron also hold his censer.

18 When they had done this, Moses and Aaron standing;

19 And had drawn up all the multitude against them to the door of the tabernacle, the glory of the Lord appeared to them all.

20 And the Lord speaking to Moses and Aaron, said:

21 Separate yourselves from among this congregation, that I may presently destroy them.

22 They fell flat on their face, and said: O most

* Ver. 15. *Very angry.* This anger was a zeal against sin; and an indignation at the affront offered to God; like that which the same holy prophet conceived upon the sight of the golden calf, *Exod.* xxxii. 19.

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mighty, the God of the spirits of all flesh, for one man's sins shall thy wrath rage against all?

23 And the Lord said to Moses:

24 Command the whole people to separate themselves from the tents of Core and Dathan and Abiron.

25 And Moses arose, and went to Dathan and Abiron: and the ancients of Israel following him,

26 He said to the multitude: Depart from the tents of these wicked men, and touch nothing of theirs, lest you be involved in their sins.

27 And when they were departed from their tents round about, Dathan and Abiron coming out, stood in the entry of their pavilions, with their wives and children, and all the people.

28 And Moses said: By this you shall know that the Lord hath sent me to do all things that you see, and that I have not forged them of my own head:

29 If these men die the common death of men, and if they be visited with a plague, wherewith others also are wont to be visited, the Lord did not send me:

30 But if the Lord do a new thing, and the earth opening her mouth, swallow them down, and all things that belong to them, and they go down alive into hell, you shall know that they have blasphemed the Lord.

31 And immediately as he had made an end of speaking, the earth broke asunder under their feet:

32 And opening her mouth, devoured them with their tents and all their substance.

33 And they went down alive into hell, the ground closing upon them, and they perished from among the people.

34 But all Israel, that was standing round about, fled at the cry of them that were perishing, saying: Lest perhaps the earth swallow us up also.

35 And a fire coming out from the Lord, destroyed the two hundred and fifty men, that offered the incense.

36 And the Lord spoke to Moses, saying:

37 Command Eleazar the son of Aaron the priest, to take up the censers that lie in the burning, and to scatter the fire of one side and the other: because they are sanctified

38 In the deaths of the sinners: and let him beat them into plates, and fasten them to the altar, because incense hath been offered in them to the Lord, and they are sanctified, that the children of Israel may see them for a sign and a memorial.

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39 Then Eleazar the prieſt took the braſen cenſers, wherein they had offered, whom the burning fire had devoured, and beat them into plates, faſtening them to the altar:

40 That the children of Iſrael might have for the time to come wherewith they ſhould be admoniſhed, that no ſtranger or any one that is not of the ſeed of Aaron ſhould come near to offer incenſe to the Lord, leſt he ſhould ſuffer as Core ſuffered, and all his congregation, according as the Lord ſpoke to Moſes.

41 The following day all the multitude of the children of Iſrael murmured againſt Moſes and Aaron, ſaying: You have killed the people of the Lord.

42 And when there aroſe a ſedition, and the tumult increaſed,

43 Moſes and Aaron fled to the tabernacle of the covenant. And when they were gone into it, the cloud covered it, and the glory of the Lord appeared.

44 And the Lord ſaid to Moſes:

45 Get ye out from the midſt of this multitude, this moment will I deſtroy them. And as they were lying on the ground,

46 Moſes ſaid to Aaron: Take the cenſer, and putting fire in it from the altar, put incenſe upon it, and go quickly unto the people to pray for them: for already wrath is gone out from the Lord, and the plague rageth.

47 When Aaron had done this, and had run to the midſt of the multitude, which the burning fire was now deſtroying, he offered the incenſe:

48 And ſtanding between the dead and the living, he prayed for the people, and the plague ceaſed.

49 And the number of them that were ſlain was fourteen thouſand and ſeven hundred men, beſides them that had periſhed in the ſedition of Core.

50 And Aaron returned to Moſes to the door of the tabernacle of the covenant, after the deſtruction was over.

CHAP. XVII.

The prieſthood is confirmed to Aaron by the miracle of the blooming of his rod, which is kept for a monument in the tabernacle.

AND the Lord ſpoke to Moſes, ſaying:

2 Speak to the children of Iſrael, and take of every one of them a rod by their kindreds, of all the princes of the tribes, twelve rods, and write the name of every man upon his rod.

3 And the name of Aaron ſhall be for the tribe of Levi,

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and one rod shall contain all their families:

4 And thou shalt lay them up in the tabernacle of the covenant before the testimony, where I will speak to thee.

5 Whomsoever of these I shall choose, his rod shall blossom: and I will make to cease from me the murmurings of the children of Israel, wherewith they murmur against you.

6 And Moses spoke to the children of Israel: and all the princes gave him rods one for every tribe: and there were twelve rods besides the rod of Aaron.

7 And when Moses had laid them up before the Lord in the tabernacle of the testimony:

8 He returned on the following day, and found that * the rod of Aaron for the house of Levi, was budded: and that the buds swelling it had bloomed blossoms, which spreading the leaves, were formed into almonds.

9 Moses therefore brought out all the rods from before the Lord to all the children of Israel: and they saw and every one received their rods.

10 And the Lord said to Moses: Carry back the rod of Aaron into the tabernacle of the testimony, that it may be kept there for a token of the rebellious children of Israel, and that their complaints may cease from me lest they die.

11 And Moses did as the Lord had commanded.

12 And the children of Israel said to Moses: Behold we are consumed, we all perish.

13 Whosoever approacheth to the tabernacle of the Lord, he dieth. Are we all to a man to be utterly destroyed?

CHAP. XVIII.

The charge of the priests, and of the Levites, and their portion.

AND the Lord said to Aaron: Thou, and thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the sins of your priesthood.

2 And take with thee thy brethren also of the tribe of Levi, and the sceptre of thy father, and let them be ready at hand, and minister to thee: but thou and thy sons shall

* Chap. XVII. Ver. 8. *The rod, &c.* This rod of Aaron, which thus miraculously brought forth fruit, was a figure of the blessed virgin bringing forth her son without any prejudice to her virginity.

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minister in the tabernacle of the testimony.

3 And the Levites shall watch to do thy commands, and about all the works of the tabernacle: only they shall not come nigh the vessels of the sanctuary, nor the altar, lest both they die, and you also perish with them.

4 But let them be with thee, and watch in the charge of the tabernacle, and in all the ceremonies thereof. A stranger shall not join himself with you.

5 Watch ye in the charge of the sanctuary, and in the ministry of the altar: lest indignation rise upon the children of Israel.

6 I have given you your brethren the Levites from among the children of Israel, and have delivered them for a gift to the Lord, to serve in the ministeries of the tabernacle:

7 But thou and thy sons look ye to the priesthood: and all things that pertain to the service of the altar, and that are within the veil, shall be executed by the priests. If any stranger shall approach, he shall be slain.

8 And the Lord said to Aaron: Behold I have given thee the charge of my firstfruits. All things that are sanctified by the children of Israel, I have delivered to thee and to thy sons for the priestly office, by everlasting ordinances.

9 These therefore shalt thou take of the things that are sanctified, and are offered to the Lord. Every offering, and sacrifice, and whatsoever is rendered to me for sin and for trespass, and becometh holy of holies, shall be for thee and thy sons.

10 Thou shalt eat it in the sanctuary: the males only shall eat thereof, because it is a consecrated thing.

11 But the first-fruits, which the children of Israel shall vow and offer, I have given to thee, and to thy sons, and to thy daughters, by a perpetual law. He that is clean in thy house, shall eat them.

12 All the best of the oil, and of the wine, and of the corn, whatsoever first-fruits they offer to the Lord, I have given them to thee.

13 All the first ripe of the fruits, that the ground bringeth forth, and which are brought to the Lord, shall be for thy use: he that is clean in thy house, shall eat them.

14 Every thing that the children of Israel shall give by vow, shall be thine.

15 Whatsoever is firstborn of all flesh, which they offer to the Lord, whether it be of men, or of beasts, shall belong to thee: only for the first-born of man thou shalt

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take a price, and every beast that is unclean thou shalt cause to be redeemed,

16 And the redemption of it shall be after one month, for five sicles of silver, by the weight of the sanctuary. A sicle hath twenty obols.

17 But the firstling of a cow and of a sheep and of a goat, thou shalt not cause to be redeemed, because they are sanctified to the Lord. Their blood only thou shalt pour upon the altar, and their fat thou shalt burn for a most sweet odour to the Lord.

18 But the flesh shall fall to thy use, as the consecrated breast, and the right shoulder, shall be thine.

19 All the first-fruits of the sanctuary which the children of Israel offer to the Lord, I have given to thee and to thy sons and daughters by a perpetual ordinance. It is * a covenant of salt for ever before the Lord, to thee and to thy sons.

20 And the Lord said to Aaron: You shall possess nothing in their land, neither shall you have a portion among them: I am thy portion and inheritance in the midst of the children of Israel.

21 And I have given to the sons of Levi all the tithes of Israel in possession, for the ministry wherewith they serve me in the tabernacle of the covenant:

22 That the children of Israel may not approach any more to the tabernacle, nor commit † deadly sin,

23 But only the sons of Levi may serve me in the tabernacle, and bear the sins of the people. It shall be an everlasting ordinance in your generations. They shall not possess any other thing,

24 But be content with the oblation of tithes, which I have separated for their uses and necessities.

25 And the Lord spoke to Moses, saying:

26 Command the Levites, and declare unto them: When you shall receive of the children of Israel the tithes which I have given you, offer the first-fruits of them to the Lord, that is to say, the tenth part of the tenth:

27 That it may be reckoned

* Chap. XVIII. Ver. 19. *A covenant of salt.* It is a proverbial expression, signifying a covenant not to be altered or corrupted; as salt is used to keep things from corruption: a covenant perpetual, like that by which it was appointed that salt should be used in every sacrifice, *Levit.* ii. 13.

† Ver. 22. *Deadly sin.* That is, sin which will bring death after it.

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to you as an oblation of first-fruits, as well of the barn-floors as of the wine-presses,

28 And of all the things of which you receive tithes, offer the first-fruits to the Lord, and give them to Aaron the priest.

29 All the things that you shall offer of the tithes, and shall separate for the gifts of the Lord, shall be the best and choicest things.

30 And thou shalt say to them: If you offer all the goodly and the better things of the tithes, it shall be reckoned to you as if you had given the first-fruits of the barn-floor and the wine-press:

31 And you shall eat them in all your places, both you and your families: because it is your reward for the ministry wherewith you serve in the tabernacle of the testimony.

32 And you shall not sin in this point, by reserving the choicest and fat things to yourselves, lest you profane the oblations of the children of Israel, and die.

CHAP. XIX.

The law of the sacrifice of the red cow, and the water of expiation.

AND the Lord spoke to Moses and Aaron, saying:

2 This is the observance of the victim, which the Lord hath ordained. Command the children of Israel, that they bring unto thee * a red cow of full age, in which there is no blemish, and which hath not carried the yoke:

3 And you shall deliver her to Eleazar the priest, who shall bring her forth without the camp, and shall immolate her in the sight of all:

4 And dipping his finger in her blood, shall sprinkle it over-against the door of the tabernacle seven times,

5 And shall burn her in the sight of all, delivering up to the fire her skin, and her flesh, and her blood, and her dung.

6 The priest shall also take cedar-wood, and hyssop, and scarlet twice dyed, and cast it

* Chap. XIX. Ver. 2 *A red cow, &c.* This red cow, offered in sacrifice for sin, and consumed with fire without the camp, with the ashes of which, mingled with water, the unclean were to be expiated and purified; was a figure of the passion of Christ, by whose precious blood, applied to our souls in the holy sacraments, we are cleansed from our sins.

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into the flame with which the cow is consumed.

7 And then, after washing his garments, and body, he shall enter into the camp, and shall be unclean until the evening.

8 He also that hath burned her, shall wash his garments and his body, and shall be unclean until the evening.

9 And a man that is clean shall gather up the ashes of the cow, and shall pour them forth without the camp in a most clean place, that they may be reserved for the multitude of the children of Israel, and for a water of aspersion: because the cow was burnt for sin.

10 And when he that carried the ashes of the cow, hath washed his garments, he shall be unclean until the evening. The children of Israel, and the strangers that dwell among them, shall observe this for a holy thing by a perpetual ordinance.

11 He that toucheth the corpse of a man, and is therefore unclean seven days,

12 Shall be sprinkled with this water on the third day, and on the seventh, and so shall be cleansed. If he were not sprinkled on the third day, he cannot be cleansed on the seventh.

13 Every one that toucheth the corpse of a man, and is not sprinkled with this mixture, shall profane the tabernacle of the Lord, and shall perish out of Israel: because he was not sprinkled with the water of expiation, he shall be unclean, and his uncleanness shall remain upon him.

14 This is the law of a man that dieth in a tent: All that go in to his tent, and all the vessels that are there, shall be unclean seven days.

15 The vessel that hath no cover, nor binding over it, shall be unclean.

16 If any man in the field touch the corpse of a man that was slain, or that died of himself, or his bone, or his grave, he shall be unclean seven days.

17 And they shall take of the ashes of the burning and of the sin-offering, and shall pour living waters upon them into a vessel.

18 And a man that is clean shall dip hyssop in them, and shall sprinkle therewith all the tent, and all the furniture, and the men that are defiled with touching any such thing:

19 And in this manner he that is clean shall purify the unclean on the third and on the seventh day. And being expiated the seventh day, he shall wash both himself and his garments, and be unclean until the evening.

20 If any man be not expiated after this rite, his soul shall perish out of the midst of the church: because he

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hath profaned the ſanctuary of the Lord, and was not ſprinkled with the water of purification.

21 This precept ſhall be an ordinance for ever. He alſo that ſprinkled the water, ſhall waſh his garments: Every one that ſhall touch the waters of expiation, ſhall be unclean until the evening.

22 Whatſoever a perſon toucheth, who is unclean, he ſhall make it unclean: and the perſon that toucheth any of theſe things, ſhall be unclean until the evening.

CHAP. XX.

The death of Mary the ſiſter of Moſes: the people murmur for want of water. God giveth it them from the rock. The death of Aaron.

AND the children of Iſrael, and all the multitude, came into the deſart of Sin, in the firſt month: and the people abode in Cades. And Mary died there, and was buried in the ſame place.

2 And the people wanting water, came together againſt Moſes and Aaron:

3 And making a ſedition, they ſaid: Would God we had periſhed among our brethren before the Lord.

4 Why have you brought out the church of the Lord into the wilderneſs, that both we and our cattle ſhould die?

5 Why have you made us come up out of Egypt, and have brought us into this wretched place which cannot be ſowed, nor bringeth forth figs, nor vines, nor pomegranates, neither is there any water to drink?

6 And Moſes and Aaron leaving the multitude, went in to the tabernacle of the covenant, and fell flat upon the ground, and cried to the Lord, and ſaid: O Lord God, hear the cry of this people, and open to them thy treaſure a fountain of living water, that being ſatisfied, they may ceaſe to murmur. And the glory of the Lord appeared over them.

7 And the Lord ſpoke to Moſes, ſaying:

8 Take the rod, and aſſemble the people together, thou and Aaron thy brother, and ſpeak to the rock before them, and it ſhall yield waters. And when thou haſt brought forth water out of the rock, all the multitude and their cattle ſhall drink.

9 Moſes therefore took the rod, which was before the Lord, as he had commanded him,

10 And having gathered together the multitude before the rock, he ſaid to them: Hear, ye rebellious and incredulous: Can we bring you forth water out of this rock?

11 And when Moſes had

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ifted up his hand, and ſtruck * the rock twice with the rod; there came forth water in great abundance, ſo that the people and their cattle drank.

12 And the Lord ſaid to Moſes and Aaron: Becauſe † you have not believed me, to ſanctify me before the children of Iſrael, you ſhall not bring theſe people into the land which I will give them.

13 This is § water of contradiction, where the children of Iſrael ſtrove with words againſt the Lord, and he was ſanctified in them.

14 In the mean time Moſes ſent meſſengers from Cades to the king of Edom, to ſay: Thus ſaith thy brother Iſrael: Thou knoweſt all the labour that hath come upon us.

15 In what manner our fathers went down into Egypt, and there we dwelt a long time, and the Egyptians afflicted us and our fathers:

16 And how we cried to the Lord, and he heard us, and ſent an angel, who hath brought us out of Egypt. Lo we are now in the city of Cades, which is in the uttermoſt of thy borders;

17 And we beſeech thee that we may have leave to paſs through thy country. We will not go through the fields, nor through the vineyards, we will not drink the waters of thy wells, but we will go by the common highway, neither turning aſide to the right hand, nor to the left, till we are paſt thy borders.

18 And Edom anſwered them: Thou ſhalt not paſs by me, if thou doſt, I will come out armed againſt thee.

19 And the children of Iſrael ſaid: We will go by the beaten way: and if we and our cattle drink of thy waters, we will give thee what is juſt: there ſhall be no difficulty in the price, only let us paſs ſpeedily.

20 But he anſwered: Thou

* Chap. XX. Ver. 11. *The rock.* This rock was a figure of Chriſt, and the water, that iſſued out from the rock, of his precious blood, the ſource of all good.

† Ver. 12. *You have not believed*, &c. The fault of Moſes and Aaron, on this occaſion, was a certain diffidence and weakneſs of faith: not doubting of God's power or veracity; but apprehending the unworthineſs of that rebellious and incredulous people, and therefore ſpeaking with ſome ambiguity.

§ Ver. 13. *The water of contradiction*, or *ſtrife.* Hebrew, *Meriba.*

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shalt not pass. And immediately he came forth to meet them with an infinite multitude, and a strong hand,

21 Neither would he condescend to their desire to grant them passage through his borders. Wherefore Israel turned another way from him.

22 And when they had removed the camp from Cades, they came to mount Hor, which is in the borders of the land of Edom:

23 Where the Lord spoke to Moses:

24 Let Aaron, saith he, go to his people: for he shall not go into the land which I have given the children of Israel, because he was incredulous to my words, at the waters of contradiction.

25 Take Aaron and his son with him, and bring them up into mount Hor.

26 And when thou hast stripped the father of his vesture, thou shalt vest therewith Eleazar his son: Aaron shall be gathered *to his people*, and die there.

27 Moses did as the Lord had commanded: and they went up into mount Hor before all the multitude.

28 And when he had stript Aaron of his vestments, he vested Eleazar his son with them.

29 And Aaron being dead in the top of the mountain, he came down with Eleazar.

30 And all the multitude seeing that Aaron was dead, mourned for him thirty days throughout all their families.

CHAP. XXI.

King Arad is overcome. The people murmur and are punished with fiery serpents: they are healed by the brasen serpent. They conquer the kings Sehon and Og.

AND when king Arad the Chananite, who dwelt toward the south, had heard this, to wit, that Israel was come by the way of the spies, he fought against them, and overcoming them, carried off their spoils.

2 But Israel binding himself by vow to the Lord, said: If thou wilt deliver this people into my hand, I will utterly destroy their cities.

3 And the Lord heard the prayers of Israel, and delivered up the Chananite; and they cut them off and destroyed their cities: and they called the name of that place Horma, that is to say, * Anathema.

4 And they marched from mount Hor, by the way that leadeth to the red sea, to compass the land of Edom. And

* Chap. XXI. Ver. 3. *Anathema.* That is, a thing devoted to utter destruction.

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the people began to be weary of their journey and labour:

5 And speaking against God and Moses, they said: Why didst thou bring us out of Egypt, to die in the wilderness? There is no bread, nor have we any waters: our soul now loatheth this * very light food.

6 Wherefore the Lord sent among the people † fiery serpents, which bit them and killed many of them.

7 Upon which they came to Moses, and said: We have sinned, because we have spoken against the Lord and thee: pray that he may take away these serpents from us. And Moses prayed for the people.

8 And the Lord said to him: Make a brasen serpent, and set it up for a sign: whosoever being struck shall look on it, shall live.

9 Moses therefore made ‡ a BRASEN SERPENT, and set it up for a sign: which when they that were bitten looked upon, they were healed.

10 And the children of Israel setting forwards camped in Oboth.

11 And departing thence they pitched their tents in Jeabarim, in the wilderness, that faceth Moab toward the east.

12 And removing from thence, they came to the torrent Zared:

13 Which they left and encamped over-against Arnon, which is in the desart, and standeth out in the borders of the Amorrhite. For Arnon is the border of Moab, dividing the Moabites and the Amorrhites.

14 Wherefore it is said in || the book of the wars of the Lord: As he did in the red sea, so will he do in the streams of Arnon.

15 The rocks of the torrents were bowed down that they might rest in Ar, and lie down in the borders of the Moabites.

16 *When they went* from

* Ver. 5. *Very light food.* So they call the heavenly manna; thus worldlings loath the things of heaven, for which they have no relish.

† Ver. 6. *Fiery serpents.* They are so called because they that were bit by them were burned with a violent heat.

‡ Ver. 9. *A brasen serpent.* This was a figure of Christ crucified, and of the efficacy of a lively faith in him, against the bites of the hellish serpent, *John* iii. 14.

|| Ver. 14. *The book of the wars, &c.* An ancient book, which, like several others quoted in scripture, has been long since lost.

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that place the well appeared whereof the Lord said to Moses: Gather the people together, and I will give them water.

17 Then Israel sung this song: Let the well spring up, they sung thereto:

18 The well, which the princes dug, and the chiefs of the people prepared by *the direction* of the law-giver, and with their staves. *And they marched* from the wilderness to Mathana.

19 From Mathana unto Nahaliel: from Nahaliel unto Bamoth.

20 From Bamoth, is a valley in the country of Moab, to the top of Phasga, which looketh towards the desart.

21 And Israel sent messengers to Sehon king of the Amorrhites, saying:

22 I beseech thee that I may have leave to pass thro' thy land: we will not go aside into the fields or the vineyards; we will not drink waters of the wells; we will go the king's high-way, till we be past thy borders.

23 And he would not grant that Israel should pass by his borders: but rather gathering an army, went forth to meet them in the desart, and came to Jasa, and fought against them.

24 And he was slain by them with the edge of the sword, and they possessed his land from the Arnon unto the Jeboc, and to the confines of the children of Ammon: for the borders of the Ammonites were kept with a strong garrison.

25 So Israel took all his cities, and dwelt in the cities of the Amorrhite, to wit, in Hesebon, and in the villages thereof.

26 Hesebon was the city of Sehon the king of the Amorrhites, who fought against the king of Moab: and took all the land that had been of his dominions, as far as the Arnon.

27 Therefore it is said in the proverb: Come into Hesebon, let the city of Sehon be built and set up:

28 A fire is gone out of Hesebon, a flame from the city of Sehon, and hath consumed Ar of the Moabites, and the inhabitants of the high places of the Arnon.

29 Wo to thee Moab, thou art undone, O people of Chamos. He hath given his sons to flight, and his daughters into captivity to Sehon the king of the Amorrhites.

30 Their yoke is perished from Hesebon unto Dibon, they came weary to Nophe, and unto Medaba.

31 So Israel dwelt in the land of the Amorrhite.

32 And Moses sent some to take a view of Jazer: and they took the villages of it,

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and conquered the inhabitants.

33 And they turned themselves, and went up by the way of Basan, and Og the king of Basan came against them with all his people, to fight in Edrai.

34 And the Lord said to Moses: Fear him not, for I have delivered him, and all his people, and his country into thy hand: and thou shalt do to him as thou didst to Sehon the king of the Amorrhites, the inhabitants of Hesebon.

35 So they slew him also with his sons, and all his people, not letting any one escape and they possessed his land.

CHAP. XXII.

Balac king of Moab, sendeth twice for Balaam to curse Israel. In his way Balaam is rebuked by an angel.

AND they went forward and encamped in the plains of Moab, *over-against* where Jericho is situate beyond the Jordan.

2 And Balac the son of Sephor seeing all that Israel had done to the Amorrhite,

3 And that the Moabites were in great fear of him, and were not able to sustain his assault,

4 He said to the elders of Madian: So will this people destroy all that dwell in our borders, as the ox is wont to eat the grass to the very roots. Now he was at that time king in Moab.

5 He sent therefore messengers to Balaam the son of Beor, a southsayer, who dwelt by the river of the land of the children of Ammon, to call him, and to say: Behold a people is come out of Egypt, that hath covered the face of the earth, sitting over-against me.

6 Come, therefore, and curse this people, because it is mightier than I: if by any means I may beat them and drive them out of my land: for I know that he whom thou shalt bless is blessed, and he whom thou shalt curse is cursed.

7 And the ancients of Moab, and the elders of Madian, went with the price of divination in their hands. And when they were come to Balaam, and had told him all the words of Balac:

8 He answered: Tarry here this night, and I will answer whatsoever the Lord shall say to me. And while they stayed with Balaam, God came, and said to him:

9 What mean these men that are with thee?

10 He answered: Balac the son of Sephor king of the Moabites hath sent to me,

11 Saying: Behold a people that is come out of Egypt, hath covered the face of the

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land: come and curse them, if by any means I may fight with them and drive them away.

12 And God said to Balaam: Thou shalt not go with them, nor shalt thou curse the people: because it is blessed.

13 And he rose in the morning and said to the princes: Go into your country, because the Lord hath forbid me to come with you.

14 The princes returning, said to Balac: Balaam would not come with us.

15 Then he sent many more and more noble than he had sent before.

16 Who, when they were come to Balaam, said: Thus saith Balac the son of Sephor: Delay not to come to me:

17 For I am ready to honour thee, and will give thee whatsoever thou wilt: Come and curse this people.

18 Balaam answered: If Balac would give me his house full of silver and gold, I cannot alter the word of the Lord my God, to speak either more or less.

19 I pray you * to stay here this night also, that I may know what the Lord will answer me once more.

20 God therefore came to Balaam in the night, and said to him: If these men be come to call thee, arise and go with them: yet so, that thou do what I shall command thee.

21 Balaam arose in the morning, and saddling his ass went with them.

22 And God was angry. And an Angel of the Lord stood in the way against Balaam, who sat on the ass, and had two servants with him.

23 The ass seeing the Angel standing in the way, with a drawn sword, turned herself out of the way, and went into the field. And when Balaam beat her, and had a mind to bring her again to the way,

24 The Angel stood in a narrow place between two

* Chap. XXII. ver. 19. *To stay.* His desiring them to stay, after he had been fully informed already that it was not God's will he should go, came from the inclination he had to gratify Balac for the sake of worldly gain. And this perverse disposition God punished, by permitting him to go (though not to curse the people as he would willingly have done) and suffering him to fall still deeper and deeper into sin, till he came at last to give that abominable counsel against the people of God, which ended in his own destruction. So sad a thing it is to indulge the passion for money.

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walls wherewith the vineyards were incloſed.

25 And the aſs ſeeing him, thruſt herſelf cloſe to the wall, and bruiſed the foot of the rider. But he beat her again:

26 And nevertheleſs the Angel, going on to a narrow place, where there was no way to turn aſide either to the right hand or to the left, ſtood to meet him.

27 And when the aſs ſaw the angel ſtanding, ſhe fell under the feet of the rider: who being angry, beat her ſides more vehemently with a ſtaff.

28 And the Lord * opened the mouth of the aſs, and ſhe ſaid: What have I done to thee? why ſtrikeſt thou me? lo now this third time?

29 Balaam anſwered: Becauſe thou haſt deſerved it, and haſt ſerved me ill: I would I had a ſword that I might kill thee.

30 The aſs ſaid: Am not I thy beaſt, on which thou haſt been always accuſtomed to ride until this preſent day? tell me if I ever did the like thing to thee. But he ſaid: Never.

31 Forthwith the Lord opened the eyes of Balaam, and he ſaw the Angel ſtanding in the way with a drawn ſword, and he worſhipped him falling flat on the ground.

32 And the angel ſaid to him: Why beateſt thou thy aſs theſe three times? I am come to withſtand thee, becauſe thy way is † perverſe, and contrary to me:

33 And unleſs the aſs had turned out of the way, giving place to me who ſtood againſt thee, I had ſlain thee, and ſhe ſhould have lived.

34 Balaam ſaid: I have ſinned, not knowing that thou didſt ſtand againſt me: and now if it diſpleaſe thee that I go, I will return.

35 The angel ſaid: Go with theſe men, and ſee thou ſpeak no other thing than what I ſhall command thee. He went therefore with the princes.

36 And when Balac heard it, he came forth to meet him in a town of the Moabites, that is ſituate in the uttermoſt borders of Arnon.

37 And he ſaid to Balaam: I ſent meſſengers to call thee, why didſt thou not come immediately to me? was it be-

* Ver. 28. *Opened the mouth, &c.* The Angel moved the tongue of the aſs, to utter theſe ſpeeches, to rebuke by the mouth of a brute beaſt, the brutal fury and folly of Balaam.

† Ver. 32. *Perverſe.* Becauſe thy inclinations are wicked, in being willing for the ſake of gain to curſe the people of whom I am the guardian.

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cauſe I am not able to reward thy coming?

38 He anſwered him: Lo here I am: ſhall I have power to ſpeak any other thing, but that which God ſhall put in my mouth?

39 So they went on together, and came into a city that was in the uttermoſt borders of his kingdom.

40 And when Balac had killed oxen, and ſheep, he ſent preſents to Balaam, and to the princes that were with him.

41 And when morning was come, he brought him to the high places of Baal, and he beheld the uttermoſt part of the people.

CHAP. XXIII.

Balaam, inſtead of curſing Iſrael, is obliged to bleſs them, and propheſy good things of them.

AND Balaam ſaid to Balac: Build me here ſeven altars, and prepare as many calves, and the ſame number of rams.

2 And when he had done according to the word of Balaam, they laid together a calf and a ram upon *every* altar.

3 And Balaam ſaid to Balac: Stand a while by thy burnt-offering, until I go, *to ſee* if perhaps the Lord will meet me, and whatſoever he ſhall command, I will ſpeak to thee.

4 And when he was gone with ſpeed, God met him. And Balaam ſpeaking to him, ſaid: I have erected ſeven altars, and have laid on *every one* a calf and a ram.

5 And the Lord put the word in his mouth, and ſaid: Return to Balac, and thus ſhalt thou ſpeak.

6 Returning he found Balac ſtanding by his burnt-offering, with all the princes of the Moabites:

7 And taking up his parable, he ſaid: Balac king of the Moabites hath brought me from Aram, from the mountains of the eaſt: Come, ſaid he, and curſe Jacob: make haſte and deteſt Iſrael.

8 How ſhall I curſe *him*, whom God hath not curſed? By what means ſhould I deteſt *him*, whom the Lord deteſteth not?

9 I ſhall ſee him from the tops of the rocks, and ſhall conſider him from the hills. *This* people ſhall dwell alone, and ſhall not be reckoned among the nations.

10 Who can count the duſt of Jacob, and know the number of the ſtock of Iſrael? Let my ſoul die the death of the juſt, and my laſt end be like to them.

11 And Balac ſaid to Balaam: What is this that thou doſt? I ſent for thee to

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curse my enemies: and thou contrariwise blessest them.

12 He answered him: Can I speak any thing else but what the Lord commandeth?

13 Balac therefore said: Come with me to another place from whence thou mayst see part of Israel, and canst not see them all, curse them from thence.

14 And when he had brought him to a high place, upon the top of mount Phasga, Balaam built seven altars, and laying on *every one* a calf and a ram,

15 He said to Balac: Stand here by thy burnt-offering while I go to meet *him*.

16 And when the Lord had met him, and had put the word in his mouth, he said: Return to Balac and thus shalt thou say to him.

17 Returning he found him standing by his burnt-sacrifice, and the princes of the Moabites with him. And Balac said to him: What hath the Lord spoken?

18 But he taking up his parable, said: Stand, O Balac, and give ear, hear thou son of Sephor:

19 God is not as a man, that he should lie, nor as the son of man, that he should be changed. Hath he said then, and will he not do? hath he spoken, and will he not fulfil?

20 I was brought to bless, the blessing I am not able to hinder.

21 There is no idol in Jacob, neither is there an image-god to be seen in Israel. The Lord his God is with him, and the sound of the victory of the king in him.

22 God hath brought him out of Egypt, whose strength is like to the rhinoceros.

23 There is no soothsaying in Jacob, nor divination in Israel. In their times it shall be told to Jacob and to Israel what God hath wrought.

24 Behold the people shall rise up as a lioness, and shall lift itself up as a lion: it shall not lie down till it devour the prey, and drink the blood of the slain.

25 And Balac said to Balaam: Neither curse, nor bless him.

26 And he said: Did I not tell thee, that whatsoever God should command me, that I would do?

27 And Balac said to him: Come and I will bring thee to another place; if peradventure it please God that thou mayst curse them from thence.

28 And when he had brought him upon the top of mount Phogor, which looketh towards the wilderness,

29 Balaam said to him: Build me here seven altars and prepare as many calves, and the same number of rams.

30 Balac did as Balaam had

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said: and he laid on every altar, a calf and a ram.

CHAP. XXIV.

Balaam still continues to prophesy good things in favour of Israel.

AND when Balaam saw that it pleased the Lord that he should bless Israel, he went not as he had gone before, to seek divination: but setting his face towards the desart,

2 And lifting up his eyes, he saw Israel abiding in their tents by their tribes: and the spirit of God rushing upon him,

3 He took up his parable and said: Balaam the son of Beor hath said: The man hath said, whose eye is stopped up:

4 The hearer of the words of God hath said, he that hath beheld the vision of the Almighty, he that falleth, and so his eyes are opened:

5 How beautiful are thy tabernacles, O Jacob, and thy tents O Israel!

6 As woody valleys, as watered gardens near the rivers, as tabernacles which the Lord hath pitched, as cedars by the water side.

7 Water shall flow out of his bucket, and his seed shall be into many waters. For Agag shall his king be removed, and his kingdom shall be taken away.

8 God hath brought him out of Egypt, whose strength is like to the rhinoceros. They shall devour the nations *that are* his enemies, and break their bones, and pierce them with arrows.

9 Lying down he hath slept as a lion, and as a lioness whom none shall dare to rouse. He that blesseth thee, shall also himself be blessed: he that curseth thee, shall be reckoned accursed.

10 And Balac being angry against Balaam, clapped his hands together and said: I called thee to curse my enemies; and thou on the contrary hast blessed them three times,

11 Return to thy place. I had determined indeed greatly to honour thee, but the Lord hath deprived thee of the honour designed for thee.

12 Balaam made answer to Balac: Did I not say to thy messengers, whom thou sentest to me:

13 If Balac would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to utter any thing of my own head either good or evil: but whatsoever the Lord shall say, that I will speak?

14 But yet going to my people, I will give thee counsel, what thy people shall do to this people in the latter days,

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15 Therefore taking up his parable, again he ſaid: Balaam the ſon of Beor hath ſaid: The man whoſe eye is ſtopped up, hath ſaid:

16 The hearer of the words of God hath ſaid, who knoweth the doctrine of the Higheſt, and ſeeth the viſions of the Almighty, who falling hath his eyes opened.

17 I ſhall ſee him, but not now: I ſhall behold him, but not near. A STAR SHALL RISE out of Jacob, and a ſceptre ſhall ſpring up from Iſrael: and ſhall ſtrike the chiefs of Moab, and ſhall waſte all the children of Seth.

18 And he ſhall poſſeſs Idumea: the inheritance of Seir ſhall come to their enemies: but Iſrael ſhall do manfully.

19 Out of Jacob ſhall he come that ſhall rule, and ſhall deſtroy the remains of the city.

20 And when he ſaw Amalec, he took up his parable, and ſaid: Amalec the beginning of nations, whoſe latter ends ſhall be deſtroyed.

21 He ſaw alſo the Cinite: and took up his parable, and ſaid: Thy habitation indeed is ſtrong: but though thou build thy neſt in a rock,

22 And thou be choſen of the ſtock of Cin, how long ſhalt thou be able to continue? For Aſſur ſhall take thee captive.

23 And taking up his parable again he ſaid: Alas, who ſhall live when God ſhall do theſe things?

24 They ſhall come in galleys from Italy, they ſhall overcome the Aſſyrians, and ſhall waſte the Hebrews, and at the laſt they themſelves alſo ſhall periſh.

25 And Balaam roſe, and returned to his place: Balac alſo returned the way that he came.

CHAP. XXV.

The people fall into fornication and idolatry: for which twenty four thouſand are ſlain. The zeal of Phinees.

AND Iſrael at that time abode in Settim, and the people committed fornication with the daughters of Moab,

2 Who called them to their ſacrifices. And they ate *of them* and adored their gods.

3 And Iſrael was * initiated to Beelphegor: upon which the Lord being angry,

4 Said to Moſes: Take all the heads of the people, and

* Chap. XXV. Ver. 3. *Initiated to Beelphegor.* That is, they took to the worſhip of Beelphegor, an obſcene idol of the Moabites, and were conſecrated, as it were, to him.

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hang them up on gibbets against the sun: that my fury may be turned away from Israel.

5 And Moses said to the judges of Israel: Let every man kill his neighbours, that have been initiated to Beelphegor.

6 And behold one of the children of Israel went in before his brethren to a whore of Madian, in the sight of Moses, and of all the children of Israel, who were weeping before the door of the tabernacle.

7 And when Phinees the son of Eleazar the son of Aaron the priest saw it, he rose up from the midst of the multitude, and taking a dagger,

8 Went in after the Israelite into the brothel-house, and thrust both of them through together, to wit the man and the woman, in the private parts. And the scourge ceased from the children of Israel:

9 And there were slain four and twenty thousand men.

10 And the Lord said to Moses:

11 Phinees the son of Eleazar the son of Aaron the priest hath turned away my wrath from the children of Israel: because he was moved with my zeal against them, that I myself might not destroy the children of Israel in my zeal.

12 Therefore say to him: Behold I give him the peace of my covenant,

13 And the covenant of the priesthood for ever shall be both to him and his seed, because he has been zealous for his God, and hath made atonement for the wickedness of the children of Israel.

14 And the name of the Israelite, that was slain with the woman of Madian, was Zambri the son of Salu, a prince of the kindred and tribe of Simeon.

15 And the Madianite woman, that was slain with him, was called Cozbi the daughter of Sur, a most noble prince among the Madianites.

16 And the Lord spoke to Moses, saying:

17 Let the Madianites find you their enemies, and slay you them:

18 Because they also have acted like enemies against you and have guilefully deceived you by the idol Phogor, and Cozbi their sister, a daughter of a prince of Madian, who was slain in the day of the plague for the sacrilege of Phogor.

CHAP. XXVI.

The people are again numbered by their tribes and families.

AFTER the blood of the guilty was shed, the Lord said to Moses and to Eleazar the son of Aaron the priest:

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2 Number the whole sum of the children of Israel from twenty years old and upwards, by their houses and kindreds, all that are able to go forth to wars.

3 Moses therefore and Eleazar the priest, *being* in the plains of Moab upon the Jordan over-against Jericho, spoke to them that were

4 From twenty years old and upward, as the Lord had commanded: and this is the number of them:

5 Ruben the first-born of Israel. His sons *were* Henoch, of whom *is* the family of the Henochites: and Phallu, of whom *is* the family of the Phalluites:

6 And Hesron, of whom *is* the family of the Hesronites: and Charmi, of whom *is* the family of the Charmites.

7 These are the families of the stock of Ruben: whose number was found to be forty three thousand seven hundred and thirty.

8 The son of Phallu *was* Eliab.

9 His sons *were* Namuel and Dathan and Abiron. These are Dathan and Abiron the princes of the people, that rose against Moses and Aaron in the sedition of Core, when they rebelled against the Lord:

10 And the earth opening her mouth swallowed up Core many *others* dying, when the fire burnt two hundred and fifty men. And there was a great miracle wrought,

11 That when Core perished, his sons did not perish.

12 The sons of Simeon by their kindreds: Namuel, of him is the family of the Namuelites: Jamin, of him is the family of the Jaminites: Jachin, of him is the family of the Jachinites:

13 Zare, of him is the family of the Zarites: Saul, of him is the family of the Saulites.

14 These are the families of the stock of Simeon, of which the whole number was twenty two thousand two hundred.

15 The sons of Gad by their kindreds: Sephon, of him is the family of the Sephonites: Aggi, of him is the family of the Aggites: Suni, of him is the family of the Sunites:

16 Ozni, of him is the family of the Oznites: Her, of him is the family of the Herites:

17 Arod, of him is the family of the Arodites: Ariel, of him is the family of the Arielites.

18 These are the families of Gad, of which the whole number was forty thousand five hundred.

19 The sons of Juda, Her, and Onan, who both died in the land of Chanaan.

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20 And the ſons of Juda by their kindreds were: Sela, of whom is the family of the Selaites: Phares, of whom is the family of the Pharesites: Zare, of whom is the family of the Zarites.

21 Moreover the ſons of Phares *were:* Heſron, of whom is the family of the Heſronites: and Hamul, of whom is the family of the Hamulites.

22 Theſe are the families of Juda, of which the whole number was ſeventy ſix thouſand five hundred.

23 The ſons of Iſſachar, by their kindreds: Thola, of whom is the family of the Tholites: Phua, of whom is the family of the Phuaites.

24 Jaſub, of whom is the family of the Jaſubites: Semran, of whom is the family of the Samranites.

25 Theſe are the kindreds of Iſſachar, whoſe number was ſixty four thouſand three hundred.

26 The ſons of Zabulon by their kindreds: Sared, of whom is the family of the Saredites: Elon, of whom is the family of the Elonites: Jalel, of whom is the family of the Jalelites.

27 Theſe are the kindreds of Zabulon, whoſe number was ſixty thouſand five hundred.

28 The ſons of Joſeph by their kindreds, Manaſſes and Ephraim.

29 Of Manaſſes was born Machir, of whom is the family of the Machirites. Machir begot Galaad, of whom is the family of the Galaadites.

30 Galaad had ſons: Jezer, of whom is the family of the Jezerites: and Helec, of whom is the family of the Helecites.

31 And Aſriel, of whom is the family of the Aſrielites: and Sechem, of whom is the family of the Sechemites.

32 And Semida, of whom is the family of the Semidaites: and Hepher, of whom is the family of the Hepherites.

33 And Hepher was the father of Salphaad, who had no ſons, but only daughters, whoſe names are theſe: Mahala, and Noa, and Hegla, and Melcha, and Therſa.

34 Theſe are the families of Manaſſes, and the number of them fifty two thouſand ſeven hundred.

35 And the ſons of Ephraim by their kindreds were theſe: Suthala, of whom is the family of the Suthalaites: Becher, of whom is the family of the Becherites: Thehen, of whom is the family of the Thehenites.

36 Now the ſon of Suthala was Heran, of whom is the family of Heranites.

37 Theſe are the kindreds of the ſons of Ephraim:

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whose number was thirty two thousand five hundred.

38 These are the sons of Joseph by their families. The sons of Benjamin in their kindreds: Bela, of whom is the family of the Belaites: Asbel, of whom is the family of the Asbelites: Ahiram, of whom is the family of the Ahiramites:

39 Supham, of whom is the family of the Suphamites: Hupham, of whom is the family of the Huphamites.

40 The sons of Bela: Hered, and Noeman. Of Hered, is the family of the Heredites: of Noeman, the family of the Noemanites.

41 These are the sons of Benjamin by their kindreds, whose number was forty five thousand six hundred.

42 The sons of Dan by their kindreds: Suham, of whom is the family of the Suhamites: these are the kindreds of Dan by their families

43 All were Suhamites, whose number was sixty four thousand four hundred.

44 The sons of Aser by their kindreds: Jemna, of whom is the family of the Jemnaites: Jessui, of whom is the family of the Jessuites: Brie, of whom is the family of the Brieites.

45 The sons of Brie: Heber, of whom is the family of the Heberites; and Melchiel, of whom the family of the Melchielites.

46 And the name of the daughter of Aser, was Sara.

47 These are the kindreds of the sons of Aser, and their number fifty three thousand four hundred.

48 The sons of Nephthali by their kindred: Jesiel, of whom is the family of the Jesielites: Guni, of whom is the family of the Gunites,

49 Jeser, of whom is the family of the Jeserites: Sellem, of whom is the family of the Sellemites.

50 These are the kindreds of the sons of Nephthali by their families: whose number was forty five thousand four hundred.

51 This is the sum of the children of Israel, that were reckoned up, six hundred and one thousand, seven hundred and thirty.

52 And the Lord spoke to Moses, saying:

53 To these shall the land be divided for their possessions according to the number of names.

54 To the greater number thou shalt give a greater portion, and to the fewer a less: to every one, as they have now been reckoned up, shall a possession be delivered:

55 Yet so that by lot the land be divided to the tribes and families.

56 Whatsoever shall fall

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by lot, that shall be taken by the more, or the fewer.

57 This also is the number of the sons of Levi by their families: Gerson, of whom is the family of the Gersonites: Caath, of whom is the family of the Caathites: Merari, of whom is the family of the Merarites.

58 These are the families of Levi: The family of Lobni, the family of Hebroni, the family of Moholi, the family of Musi, the family of Core. Now Caath begot Amram:

59 Who had to wife Jochabed the daughter of Levi, who was born to him in Egypt. She bore to her husband Amram sons, Aaron and Moses, and Mary their sister.

60 Of Aaron were born Nadab and Abiu, and Eleazar and Ithamar:

61 Of whom Nadab and Abiu died, when they had offered the strange fire before the Lord.

62 And all that were numbered, were twenty three thousand males from one month old and upward: for they were not reckoned up among the children of Israel, neither was a possession given to them with the rest.

63 This is the number of the children of Israel, that were enrolled by Moses and Eleazar the priest, in the plains of Moab upon the Jordan over-against Jericho.

64 Among whom there was not one of them that were numbered before by Moses and Aaron in the desart of Sinai.

65 For the Lord hath foretold that they should all die in the wilderness. And none remained of them, but Caleb, the son of Jephone, and Josue the son of Nun.

CHAP. XXVII.

The law of inheritance. Josue is appointed to succeed Moses.

THEN came the daughters of Salphaad, the son of Hepher, the son of Galaad, the son of Machir, the son of Manasses, who was the son of Joseph: and their names are, Malaa, and Noa, and Hegla, and Melcha, and Thersa.

2 And they stood before Moses and Eleazar the priest, and all the princes of the people at the door of the tabernacle of the covenant, and said:

3 Our father died in the desart, and was not in the sedition, that was raised against the Lord under Core, but he died in his own sin: *and* he had no male children. Why is his name taken away out of his family, because he had no son? Give us a possession among the kinsmen of our father.

4 And Moses referred their cause to the judgment of the Lord.

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5 And *the* Lord said to him:

6 The daughters of Salphaad demand a just thing: give them a possession among their father's kindred, and let them succeed him in his inheritance.

7 And to the children of Israel thou shalt speak these things:

8 When a man dieth without a son, his inheritance shall pass to his daughter.

9 If he have no daughter, his brethren shall succeed him.

10 And if he have no brethren, you shall give the inheritance to his father's brethren.

11 But if he have no uncles by the father, the inheritance shall be given to them that are the next a-kin. And this shall be to the children of Israel sacred by a perpetual law, as the Lord hath commanded Moses.

12 The Lord also said to Moses: Go up into this mountain Abarim, and view from thence the land which I will give to the children of Israel.

13 And when thou shalt have seen it, thou also shalt go to thy people, as thy brother Aaron is gone:

14 Because you offended me in the desart of Sin in the contradiction of the multitude, neither would you sanctify me before them at the waters. These are the waters of contradiction in Cades of the desart of Sin.

15 And Moses answered him:

16 May the Lord the God of the spirits of all flesh provide a man, that may be over this multitude:

17 And may go out and in before them, and may lead them out, or bring them in: lest the people of the Lord be as sheep without a shepherd.

18 And the Lord said to him: Take Josue the son of Nun, a man in whom is the Spirit, and put thy hand upon him.

19 And he shall stand before Eleazar the priest and all the multitude:

20 And thou shalt give him precepts in the sight of all, and part of thy glory, that all the congregation of the children of Israel may hear him.

21 If any thing be to be done, Eleazar the priest shall consult the Lord for him. He and all the children of Israel with him, and the rest of the multitude shall go out and go in at his word.

22 Moses did as the Lord had commanded. And when he had taken Josue, he set him before Eleazar the priest, and all the assembly of the people.

23 And laying his hands on his head, he repeated all things that the Lord had commanded.

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CHAR. XXVIII.

Sacrifices are appointed as well for every day as for ſabbaths, and other feſtivals.

THE Lord alſo ſaid to Moſes:

2 Command the children of Iſrael, and thou ſhalt ſay to them: Offer ye my oblation and my bread, and burnt-ſacrifice of moſt ſweet odour in their due ſeaſons.

3 Theſe are the ſacrifices which you ſhall offer: Two lambs of a year old without blemiſh every day for the perpetual holocauſt:

4 One you ſhall offer in the morning, and the other in the evening:

5 *And* the tenth part of an ephi of flour, which ſhall be tempered with the pureſt oil, of the meaſure of the fourth part of a hin.

6 It is the continual holocauſt which you offered in mount Sinai for a moſt ſweet odour of a ſacrifice by fire to the Lord.

7 And for a libation you ſhall offer of wine the fourth part of an hin for every lamb in the ſanctuary of the Lord.

8 And you ſhall offer the other lamb in like manner in the evening according to all the rites of the morning ſacrifice, and of the libations thereof, an oblation of moſt ſweet odour to the Lord.

9 And on the ſabbath day, you ſhall offer two lambs of a year old without blemiſh, and two tenths of flour tempered with oil in ſacrifice, and the libations

10 Which regularly are poured out every ſabbath for the perpetual holocauſt.

11 And on the firſt day of the month you ſhall offer a holocauſt to the Lord, two calves of the herd, one ram, and ſeven lambs of a year old, without blemiſh,

12 And three tenths of flour tempered with oil in ſacrifice for every calf: and two tenths of flour tempered with oil for every ram:

13 And the tenth of a tenth of flour *tempered* with oil in ſacrifice for every lamb. It is a holocauſt of moſt ſweet odour and an offering by fire to the Lord.

14 And theſe ſhall be the libations of wine, that are to be poured out for every victim: Half a hin for every calf, a third for a ram, *and* a fourth for a lamb. This ſhall be the holocauſt for every month as they ſucceed one another in the courſe of the year.

15 A buck-goat alſo ſhall be offered to the Lord for a ſin-offering over and above the perpetual holocauſt with its libations.

16 And in the firſt month, on the fourteenth day of the month ſhall be the phraſe of the Lord,

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17 And on the fifteenth day the solemn feast: seven days shall they eat unleavened bread.

18 And the first day of them shall be venerable and holy: you shall not do any servile work therein.

19 And you shall offer a burnt-sacrifice a holocaust to the Lord, two calves of the herd, one ram, seven lambs of a year old, without blemish:

20 And for the sacrifices of every one, three tenths of flour which shall be tempered with oil, to every calf, and two tenths to every ram,

21 And the tenth of a tenth to every lamb, that is to say, to all the seven lambs.

22 And one buck-goat for sin, to make atonement for you,

23 Besides the morning holocaust which you shall always offer.

24 So shall you do every day of the seven days for the food of the fire, and for a most sweet odour to the Lord, which shall rise from the holocaust, and from the libations of each.

25 The seventh day also shall be most solemn and holy unto you: you shall do no servile work therein.

26 The day also of first-fruits, when, after the weeks are accomplished, you shall offer new fruits to the Lord, shall be venerable and holy: you shall do no servile work therein.

27 And you shall offer a holocaust for a most sweet odour to the Lord, two calves of the herd, one ram, and seven lambs of a year old, without blemish:

28 And in the sacrifices of them three tenths of flour tempered with oil to every calf, two to every ram,

29 The tenth of a tenth to every lamb, which in all are seven lambs a goat also,

30 Which is slain for expiation: beside the perpetual holocaust and the libations thereof.

31 You shall offer them all without blemish with their libations.

CHAP. XXIX.

Sacrifices for the festivals of the seventh month.

THE first day also of the seventh month shall be venerable and holy unto you; you shall do no servile work therein, because it is the day of the sounding and of trumpets.

2 And you shall offer a holocaust for a most sweet odour to the Lord, one calf of the herd, one ram, and seven lambs of a year old, without blemish:

3 And for their sacrifices, three tenths of flour tempered with oil to every calf, two tenths to a ram,

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4 One tenth to a lamb, which in all are seven lambs:

5 And a buck-goat for sin, which is offered for the expiation of the people,

6 Besides the holocaust of the first day of the month, with the sacrifices thereof, and the perpetual holocaust with the accustomed libations. With the same ceremonies you shall offer a burnt-sacrifice for a most sweet odour to the Lord.

7 The tenth day also of this seventh month shall be holy and venerable unto you, and you shall afflict your souls: you shall do no servile work therein.

8 And you shall offer a holocaust to the Lord for a most sweet odour, one calf of the herd, one ram, and seven lambs of a year old without blemish:

9 And for their sacrifices, three tenths of flour tempered with oil to every calf, two tenths to a ram,

10 The tenth of a tenth to every lamb, which are in all seven lambs:

11 And a buck-goat for sin, besides the things that are wont to be offered for sin, for expiation, and for the perpetual holocaust with their sacrifice and libations.

12 And on the fifteenth day of the seventh month, which shall be unto you holy and venerable, you shall do no servile work, but you shall celebrate a solemnity to the Lord seven days.

13 And you shall offer a holocaust for a most sweet odour to the Lord, thirteen calves of the herd, two rams, *and* fourteen lambs of a year old, without blemish;

14 And for their libations three tenths of flour tempered with oil to every calf, being in all thirteen calves: and two tenths to each ram, being two rams,

15 And the tenth of a tenth to every lamb, being in all fourteen lambs:

16 And a buck-goat for sin, besides the perpetual holocaust, and the sacrifice, and the libation thereof.

17 On the second day you shall offer twelve calves of the herd, two rams, and fourteen lambs of a year old, without blemish:

18 And the sacrifices and the libations for every one, for the calves and for the rams and for the lambs, you shall duly celebrate:

19 And a buck-goat for a sin-offering, besides the perpetual holocaust, and the sacrifice and libation thereof.

20 The third day you shall offer eleven calves, two rams, and fourteen lambs of a year old, without blemish:

21 And the sacrifices and libations of every one for the calves and for the rams and

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for the lambs you shall offer according to the rite.

22 And a buck-goat for sin, besides the perpetual holocaust, and the sacrifice, and libation thereof.

23 The fourth day you shall offer ten calves, two rams, and fourteen lambs of a year old, without blemish:

24 And the sacrifices and libations of every one for the calves and for the rams and for the lambs, you shall celebrate in right manner:

25 And a buck-goat for sin, besides the perpetual holocaust, and the sacrifice and libation thereof.

26 The fifth day you shall offer nine calves, two rams, and fourteen lambs of a year old, without blemish:

27 And the sacrifices and the libations of every one for the calves and for the rams and for the lambs you shall celebrate according to the rite.

28 And a buck-goat for sin, besides the perpetual holocaust, and the sacrifice and libation thereof.

29 The sixth day you shall offer eight calves, two rams, and fourteen lambs of a year old, without blemish:

30 And the sacrifices and the libations of every one for the calves and the rams and the lambs, you shall celebrate according to rite:

31 And a buck-goat for sin, besides the perpetual holocaust and the sacrifice and libation thereof.

32 The seventh day you shall offer seven calves, and two rams, and fourteen lambs of a year old, without blemish:

33 And the sacrifices and the libations of every one for the calves and the rams and the lambs you shall celebrate according to rite:

34 And a buck goat for sin, besides the perpetual holocaust, and the sacrifice thereof and libation.

35 On the eight day, which is most solemn, you shall do no servile work,

36 But you shall offer a holocaust for a most sweet odour to the Lord, one calf, one ram, and seven lambs of a year old, without blemish.

37 And the sacrifices and the libations of every one for the calves and for the rams and for the lambs, you shall celebrate according to rite:

38 And a buck-goat for sin besides the perpetual holocaust, and the sacrifice and libation thereof.

39 These things shall you offer to the Lord in your solemnities: besides your vows and voluntary oblations for holocaust, for sacrifice, for libation, and for victims of peace-offerings.

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CHAP. XXX.

Of vows and oaths: and their obligation.

AND Moſes told the children of Iſrael all that the Lord had commanded him:

2 And he ſaid to the princes of the tribes of the children of Iſrael: This is the word that the Lord hath commanded:

3 If any man make a vow to the Lord, or bind himſelf by an oath; he ſhall not make his word void, but ſhall fulfil all that he promiſed.

4 If a woman vow any thing, and bind herſelf with an oath, being in her father's houſe, and but yet a girl in age: if her father knew the vow that ſhe hath promiſed, and the oath wherewith ſhe hath bound her ſoul, and held his peace, ſhe ſhall be bound by the vow:

5 Whatſoever ſhe promiſed and ſwore, ſhe ſhall fulfil in deed.

6 But if her father, immediately as ſoon as he heard it, gain-ſaid it, both her vows and her oaths ſhall be void, neither ſhall ſhe be bound to what ſhe promiſed, becauſe her father hath gain-ſaid it.

7 If ſhe have a huſband, and ſhall vow any thing, and the word once going out of her mouth ſhall bind her ſoul by an oath:

8 The day that her huſband ſhall hear it, and not gainſay it, ſhe ſhall be bound to the vow, and ſhall give whatſoever ſhe promiſed.

9 But if as ſoon as he heareth he gain-ſay it, and make her promiſes and the words wherewith ſhe had bound her ſoul of no effect; the Lord will forgive her.

10 The widow, and ſhe that is divorced, ſhall fulfil whatſoever they vow.

11 If the wife in the houſe of her huſband, hath bound herſelf by vow and by oath,

12 If her huſband hear, and hold his peace, and doth not diſallow the promiſe, ſhe ſhall accompliſh whatſoever ſhe had promiſed.

13 But if forthwith he gainſay it, ſhe ſhall not be bound by the promiſe: becauſe her huſband gain-ſaid it, and the Lord will be merciful to her.

14 If ſhe vow and bind herſelf by oath, to afflict her ſoul by faſting or abſtinence from other things, it ſhall depend on the will of her huſband, whether ſhe ſhall do it, or not do it.

15 But if the huſband, hearing it, hold his peace, and defer the declaring his mind till another day: whatſoever ſhe had vowed and promiſed, ſhe ſhall fulfil: becauſe immediately as he heard it, he held his peace,

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16 But if he gainſay it after that he knew it, he ſhall bear her iniquity.

17 Theſe are the laws which the Lord appointed to Moſes, between the husband and the wife, between the father and the daughter, that is as yet but a girl in age, or that abideth in her father's houſe.

CHAP. XXXI.

The Madianites are ſlain for having drawn the people of Iſrael into ſin. The dividing of the booty.

AND the Lord ſpoke to Moſes, ſaying:

2 Revenge firſt the children of Iſrael on the Madianites, and ſo thou ſhalt be gathered to thy people.

3 And Moſes forthwith ſaid: Arm of you men to fight, who may take the revenge of the Lord on the Madianites.

4 Let a thouſand men be choſen out of every tribe of Iſrael to be ſent to the war.

5 And they gave a thouſand of every tribe, that is to ſay, twelve thouſand men well appointed for battle:

6 And Moſes ſent them with Phinees the ſon of Eleazar the prieſt, and he delivered to him the holy veſſels, and the trumpets to ſound.

7 And when they had fought againſt the Madianites and had overcome them, they ſlew all the men,

8 And their kings Evi, and Recem, and Sur, and Hur, and Rebe, five princes of the nation: Balaam alſo the ſon of Beor they killed with the ſword.

9 And they took their women and their children captives, and all their cattle, and all their goods: and all their poſſeſſions they plundered:

10 And all their cities, and their villages, and caſtles, they burnt.

11 And they carried away the booty, and all that they had taken both of men and of beaſts,

12 And they brought them to Moſes and Eleazar the prieſt, and to all the multitude of the children of Iſrael. But the reſt of the things for uſe they carried to the camp on the plains of Moab, beſide the Jordan over-againſt Jericho.

13 And Moſes and Eleazar the prieſt, and all the princes of the ſynagogue, went forth to meet them without the camp.

14 And Moſes being angry with the chief officers of the army, the tribunes, and the centurions that were come from the battle,

15 Said: Why have you ſaved the women?

16 Are not theſe they that deceived the children of Iſra-

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el by the counsel of Balaam, and made you transgress against the Lord by * the sin of Phogor, for which also the people were punished.

17 Therefore kill all that are of the male sex, even † of the children: and put to death the women that have had carnal knowledge of men:

18 But the girls, and all the women that are virgins, save for yourselves:

19 And stay without the camp seven days. He that hath killed a man, or touched one that is killed, shall be purified the third day and the seventh day.

20 And of all the spoil, every garment, or vessel, or any thing made for use, of the skins, or hair of goats, or of wood, shall be purified.

21 Eleazar also the priest spoke to the men of the army, that had fought, in this manner: This is the ordinance of the law, which the Lord hath commanded Moses:

22 Gold, and silver, and brass, and iron, and lead, and tin,

23 And all that may pass through the fire, shall be purified by fire, but whatsoever cannot abide the fire, shall be sanctified with the water of expiation:

24 And you shall wash your garments the seventh day, and being purified, you shall afterwards enter into the camp.

25 And the Lord said to Moses:

26 Take the sum of the things, that were taken both of man and beast, thou and Eleazar the priest, and the princes of the multitude:

27 And thou shalt divide the spoil equally, between them that fought and went out to the war, and between the rest of the multitude.

28 And thou shalt separate a portion to the Lord from them that fought and were in the battle, one soul of five hundred, as well of persons as of oxen and asses and sheep,

29 And thou shalt give it to Eleazar the priest, because they are the first fruits of the Lord.

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* Chap. XXXI. Ver. 16. *The sin of Phogor.* The sin committed in the worship of *Beelphegor*.

† Ver. 17. *Of children.* Women and children, ordinarily speaking, were not to be killed in war, *Deut.* xx. 14. But the great Lord of life and death was pleased to order it otherwise in the present case, in detestation of the wickedness of this people, who by the counsel of Balaam, had sent their women among the Israelites on purpose to draw them from God.

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30 Out of the moiety also of the children of Israel thou shalt take the fiftieth head of persons, and of oxen, and asses, and sheep, and of all beasts, and thou shalt give them to the Levites, that watch in the charge of the tabernacle of the Lord.

31 And Moses and Eleazar did as the Lord had commanded.

32 And the spoil which the army had taken, was six hundred seventy five thousand sheep,

33 Seventy two thousand oxen,

34 Sixty one thousand asses.

35 And thirty two thousand persons of the female sex, that had not known men.

36 And one half was given to them that had been in the battle; to wit, three hundred thirty seven thousand five hundred sheep.

37 Out of which, for the portion of the Lord, were reckoned six hundred seventy five sheep.

38 And out of the thirty six thousand oxen, seventy two oxen:

39 Out of the thirty thousand asses, sixty one asses:

40 Out of the sixteen thousand persons, there fell to the portion of the Lord thirty two souls.

41 And Moses delivered the number of the first-fruits of the Lord to Eleazar the priest, as had been commanded him.

42 Out of the half of the children of Israel, which he had separated for them that had been in the battle.

43 But out of the half that fell to the rest of the multitude, that is to say, out of the three hundred thirty seven thousand five hundred sheep,

44 And out of the thirty six thousand oxen,

45 And out of the thirty thousand five hundred asses,

46 And out of the sixteen thousand persons,

47 Moses took the fiftieth head, and gave it to the Levites, that watched in the tabernacle of the Lord, as the Lord had commanded.

48 And when the commanders of the army, and the tribunes, and centurions were come to Moses, they said:

49 We thy servants have reckoned up the number of the fighting men, whom we had under our hand, and not so much as one was wanting.

50 Therefore we offer as gifts to the Lord what gold every one of us could find in the booty, in garters and tablets, rings and bracelets, and chains, that thou mayst pray to the Lord for us.

51 And Moses and Eleazar the priest received all the gold in divers kinds,

52 In weight sixteen thou-

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sand seven thousand and fifty sicles from the tribunes and from the centurians.

53 For that which every one had taken in the booty was his own.

54 And that which was received they brought into the tabernacle of the testimony, for a memorial of the children of Israel before the Lord.

CHAP. XXXII.

The tribes of Ruben and Gad, and half the tribe of Manasses, receive their inheritance on the east side of Jordan, upon conditions approved of by Moses.

AND the sons of Ruben and Gad had many flocks of cattle, and their substance in beasts was infinite. And when they saw the lands of Jazer and Galaad fit for feeding cattle,

2 They came to Moses and Eleazar the priest, and the princes of the multitude, and said:

3 Ataroth, and Dibon, and Jazer, and Nemra, Hesebon, and Eleale, and Saban, and Nebo, and Beon,

4 The land, which the Lord hath conquered in the sight of the children of Israel, is a very fertile soil for the feeding of beasts; and we thy servants have very much cattle:

5 And we pray thee, if we have found favour in thy sight, that thou give it to us thy servants in possession, and make us not pass over the Jordan.

6 And Moses answered them: What, shall your brethren go to fight, and will you sit here?

7 Why do ye overturn the minds of the children of Israel, that they may not dare to pass into the place, which the Lord hath given them?

8 Was it not thus your fathers did, when I sent from Cadesbarne to view the land?

9 And when they were come as far as the valley of the cluster, having viewed all the country, they overturned the hearts of the children of Israel, that they should not enter into the coasts which the Lord gave them.

10 And he swore in his anger, saying:

11 If these men, that came up out of Egypt, from twenty years old and upward, shall see the land which I promised with an oath to Abraham, Isaac, and Jacob: because they would not follow me,

12 Except Caleb the son of Jephone the Cenezite, and Josue the son of Nun: these have fulfilled my will.

13 And the Lord being angry against Israel, led them about through the desart forty years, until the whole generation, that had done evil in his sight, was consumed.

14 And behold, said he,

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you are risen up instead of your fathers, the increase and offspring of sinful men, to augment the fury of the Lord against Israel.

15 For if you will not follow him, he will leave the people in the wilderness, and you shall be the cause of the destruction of all.

16 But they coming near, said: We will make sheepfolds, and stalls for our cattle, and strong cities for our children:

17 And we ourselves will go armed and ready for battle before the children of Israel, until we bring them in unto their places. Our little ones and all we have, shall be in walled cities, for fear of the ambushes of the inhabitants.

18 We will not return into our houses, until the children of Israel possess their inheritance; neither will we seek any thing beyond the Jordan, because we have already our possession on the east side thereof.

20 And Moses said to them: If you do what you promise, go on well appointed for war before the Lord:

21 And let every fighting man pass over the Jordan, until the Lord overthrow his enemies,

22 And all the land be brought under him: then shall you be blameless before the Lord and before Israel, and you shall obtain the countries that you desire, before the Lord.

23 But if you do not what you say, no man can doubt but you sin against God: and know ye that your sin shall overtake you.

24 Build therefore cities for your children, and folds and stalls for your sheep and beasts: and accomplish what you have promised.

25 And the children of Gad and Ruben said to Moses: We are thy servants, we will do what my lord commandeth.

26 We will leave our children, and our wives, and sheep, and cattle, in the cities of Galaad.

27 And we thy servants all well appointed will march on to the war, as thou my lord speakest.

28 Moses therefore commanded Eleazar the priest, and Josue the son of Nun, and the princes of the families of all the tribes of Israel, and said to them:

29 If the children of Gad, and the children of Ruben, pass with you over the Jordan, all armed for war before the Lord, and the land be made subject to you, give them Galaad in possession.

30 But if they will not pass armed with you into the land of Chanaan, let them receive places to dwell in among you.

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31 And the children of Gad, and the children of Ruben answered: As the Lord hath spoken to his servants, so will we do:

32 We will go armed before the Lord into the land of Chanaan, and we confess that we have already received our possession beyond the Jordan.

33 Moses therefore gave to the children of Gad and of Ruben, and to the half tribe of Manasses the son of Joseph, the kingdom of Sehon king of the Amorrhites, and the kingdom of Og king of Basan, and their land and the cities thereof round about.

34 And the sons of Gad built Dibon, and Ataroth, and Aroer,

35 And Etroth, and Sophan, and Jazar, and Jegbaa.

36 And Bethnemra, and Betharan, fenced cities, and folds for their cattle.

37 But the children of Ruben built Hesebon, and Eleale, and Cariathaim,

38 And Nabo, and Baalmeon (their names being changed) and Sabama: giving names to the cities, which they had built.

39 Moreover the children of Machir, the son of Manasses went into Galaad, and wasted it cutting off the Amorrhites the inhabitants thereof.

40 And Moses gave the land of Galaad to Machir the son of Manasses, and he dwelt in it.

41 And Jair the son of Manasses went, and took the villages thereof, and he called them Havoth Jair, that is to say, the villages of Jair.

42 Nobe also went, and took Canath with the villages thereof: and he called it by his own name Nobe.

CHAP. XXXIII.

The mansions or journeys of the children of Israel towards the land of promise.

THESE are * the mansions of the children of Israel, who went out of Egypt by their troops under the conduct of Moses and Aaron,

2 Which Moses wrote down according to the places of their encamping, which they changed by the commandment of the Lord.

3 Now the children of Israel departed from Rames-

* Chap. XXXIII. ver. 1. *The mansions.* These mansions, or journeys of the children of Israel from Egypt to the land of promise, were figures, according to the fathers, of the steps and degrees by which christians leaving sin are to advance from virtue to virtue till they come to see the God of gods in Sion.

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ſes the firſt month, on the fifteenth day of the firſt month the day after the phaſe, with a mighty hand, in the ſight of all the Egyptians,

4 Who were burying their firſt-born, whom the Lord had ſlain (for even on their gods alſo he had executed vengeance)

5 And they camped in Soccoth.

6 And from Soccoth they came into Etham, which is in the uttermoſt borders of the wilderneſs.

7 Departing from thence they came over-againſt Phihahiroth, which looketh towards Beelſephon, and they camped before Magdalum.

8 And departing from Phihahiroth, they paſſed through the midſt of the ſea into the wilderneſs: and having marched three days through the deſart of Etham, they camped in Mara.

9 And departing from Mara, they came into Elim, where there were twelve fountains of waters, and ſeventy palm trees: and there they camped.

10 But departing from thence alſo, they pitched their tents by the red ſea. And departing from the red ſea,

11 They camped in the deſart of Sin.

12 And they removed from thence, and came to Daphca.

13 And departing from Daphca, they camped in Alus.

14 And departing from Alus, they pitched their tents in Raphidim, where the people wanted water to drink.

15 And departing from Raphidim, they camped in the deſart of Sinai.

16 But departing alſo from the deſart of Sinai, they came to the graves of luſt.

17 And departing from the graves of luſt, they camped in Haſeroth.

18 And from Haſeroth they came into Rethma.

19 And departing from Rethma, they camped in Remmomphares.

20 And they departed from thence and came to Lebna.

21 Removing from Lebna they camped in Reſſa.

22 And departing from Reſſa, they came to Ceelatha.

23 And they removed from thence and camped in the mountain Sepher.

24 Departing from the mountain Sepher, they came to Arada.

25 From thence they went and camped in Maceloth.

26 And departing from Maceloth, they came to Thahath.

27 Removing from Thahath they camped in Thare.

28 And they departed from thence, and pitched their tents in Methca.

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29 And removing from Methca, they camped in Hesmona.

30 And departing from Hesmona, they came to Moseroth.

31 And *removing* from Moseroth, they camped in Benejaacan.

32 And departing from Benejaacan, they came to mount Gadgad.

33 From thence they went and camped in Jetebatha.

34 And from Jetebatha the came to Hebrona.

35 And departing from Hebrona, they camped in Asiongaber.

36 They removed from thence and came into the desart of Sin, which is Cades.

37 And departing from Cades, they camped in mount Hor, in the uttermost borders of the land of Edom.

38 And Aaron the priest went up into mount Hor at the commandment of the Lord: and there he died in the fortieth year of the coming forth of the children of Israel out of Egypt, the fifth month, the first day of the month,

39 When he was a hundred and twenty three years old.

40 And king Arad the Chanaanite, who dwelt towards the south, heard that the children of Israel were come to the land of Chanaan.

41 And they departed from mount Hor, and camped in Salmona.

42 From whence they removed and came to Phunon.

43 And departing from Phunon, they camped in Oboth.

44 And from Oboth they came in Ijeabarim, which is in the borders of the Moabites.

45 And departing from Ijeabarim they pitched their tents in Dibongad.

46 From thence they went and camped in Helmondeblathaim.

47 And departing from Helmondeblathaim, they came to the mountains of Abarim over-against Nabo.

48 And departing from the mountains of Abarim, they passed to the plains of Moab, by the Jordan, over-against Jericho.

49 And there they camped from Bethsimoth even to Abelsatim in the plains of the Moabites,

50 Where the Lord said to Moses:

51 Command the children of Israel, and say to them: When you shall have passed over the Jordan, entering into the land of Chanaan,

52 Destroy all the inhabitants of that land: beat down their pillars, and break in pieces their statues, and waste all their high places,

53 Cleansing the land, and

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dwelling in it. For I have given it you in poſſeſſion.

34 And you ſhall divide it among you by lot. To the more you ſhall give a larger part, and to the fewer a leſſer. To every one as the lot ſhall fall, ſo ſhall the inheritance be given. The poſſeſſion ſhall be divided by the tribes and the families.

55 But if you will not kill the inhabitants of the land: they that remain ſhall be unto you as nails in *your* eyes, and ſpears in *your* ſides, and they ſhall be your adverſaries in the land of your habitation.

56 And whatſoever I had thought to do to them, I will do to you.

CHAP. XXXIV.

The limits of Chanaán; with the names of the men that ſhall make the diviſion of it.

AND the Lord ſpoke to Moſes, ſaying:

2 Command the children of Iſrael, and thou ſhalt ſay to them: when you are entered in to the land of Chanaan, and it ſhall be fallen unto your poſſeſſion by lot, it ſhall be bounded by theſe limits:

3 The ſouth-ſide ſhall begin from the wilderneſs of Sin, which is by Edom: and ſhall have * the moſt ſalt ſea for its furtheſt limits eaſtward.

4 Which limits ſhall go round on the ſouth ſide by the aſcent of † the Scorpion, and ſo into Senna, and reach toward the ſouth as far as Cadeſbarne, from whence the frontiers ſhall go out to the town called Adar, and ſhall reach as far as Aſemona.

5 And the limits ſhall fetch a compaſs from Aſemona to the torrent of Egypt, and ſhall end in the ſhore of the ‡ great ſea.

6 And the weſt-ſide ſhall begin from the great ſea, and the ſame ſhall be the end thereof.

7 But toward the north-ſide the borders ſhall begin from the great ſea, reaching to § the moſt high mountain,

8 From which they ſhall come to Emath as far as the borders of Sedada:

9 And the limits ſhall go as far as Zephrona, and the village of Enan. Theſe ſhall be the borders on the north ſide.

10 From thence they ſhall

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* Chap. XXXIV. Ver. 3. *The moſt ſalt ſea.* The lake of Sodom, otherwiſe called the dead ſea.

† Ver. 4. *The Scorpion.* A mountain ſo called from having a great number of ſcorpions.

‡ Ver. 5. *The great ſea.* The Mediterranean.

§ Ver. 7. *The moſt high moun.ain.* Libanus.

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mark out the bounds towards the east side from the village of Enan unto Sephama;

11 And from Sephama the bounds shall go down to Rebla over-against the fountain of Daphnis: from thence they shall come eastward to the sea * of Cenereth,

12 And shall reach as far as the Jordan, and at the last shall be closed in by the most salt sea. This shall be your land, with its borders round about.

13 And Moses commanded the children of Israel, saying: This shall be the land which you shall possess by lot, and which the Lord hath commanded to be given to the nine tribes, and to the half tribe.

14 For the tribe of the children of Ruben by their families, and the tribe of the children of Gad according to the number of their kindreds, and half of the tribe of Manasses,

15 That is, two tribes and a half have received their portion beyond the Jordan over-against Jericho at the east side.

16 And the Lord said to Moses:

17 These are the names of the men, that shall divide the land unto you, Eleazar the priest, and Josue the son of Nun,

18 And one prince of every tribe.

19 Whose names are these: Of the tribe of Juda, Caleb the son of Jephone.

20 Of the tribe of Simeon, Samuel the son of Ammiud.

21 Of the tribe of Benjamin, Elidad the son of Chaselon.

22 Of the tribe of the children of Dan, Bocci, the son of Iogli.

23 Of the children of Joseph of the tribe of Manasses, Haniel the son of Ephod.

24 Of the tribe of Ephraim, Camuel the son of Sephthan.

25 Of the tribe of Zabulon, Elisaphan the son of Pharnach.

26 Of the tribe of Issachar, Phaltiel the prince the son of Ozan.

27 Of the tribe of Aser, Ahiud the son of Salomi.

28 Of the tribe of Nephthali: Phedael the son of Ammiud.

29 These are they whom the Lord hath commanded to divide the land of Chanaan to the children of Israel.

CHAP. XXXV.

Cities are appointed for the Levites. Of which six are to be cities of refuge.

AND the Lord spoke these things also to

* Ver. 11. *Sea of Cenereth.* This is the sea of Galilee illustrated by the miracles of our Lord.

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Moſes in the plains of Moab by the Jordan, over-againſt Jericho:

2 Command the children of Iſrael that they give to the Levites out of their poſſeſſions,

3 Cities to dwell in, and their ſuburbs round about: that they may abide in the towns, and the ſuburbs may be for their cattle and beaſts.

4 Which ſuburbs ſhall reach from the walls of the cities outward, a thouſand paces on every ſide.

5 Toward the eaſt ſhall be two thouſand cubits; and toward the ſouth in like manner ſhall be two thouſand cubits: toward the ſea, alſo, which looketh to the weſt, ſhall be the ſame extent: and the north ſide ſhall be bounded with the like limits. And the cities ſhall be in the midſt, and the ſuburbs without.

6 And among the cities, which you ſhall give to the Levites, ſix ſhall be ſeparated for refuge to fugitives, that he who hath ſhed blood may flee to them: and beſides theſe there ſhall be other forty two cities,

7 That is, in all forty eight with their ſuburbs.

8 And of theſe cities which ſhall be given out of the poſſeſſions of the children of Iſrael, from them that have more, more ſhall be taken: and *from them* that have leſs, fewer. Each ſhall give towns to the Levites according to the extent of their inheritance.

9 The Lord ſaid to Moſes:

10 Speak to the children of Iſrael, and thou ſhalt ſay to them: When you ſhall have paſſed over the Jordan into the land of Chanaan,

11 Determine what cities ſhall be for the refuge of fugitives, who have ſhed blood againſt their will.

12 And when the fugitive ſhall be in them, the kinſman of him that is ſlain may not have power to kill him, until he ſtand before the multitude, and his cauſe be judged.

13 And of thoſe cities, that are ſeparated for the refuge of fugitives,

14 Three ſhall be beyond the Jordan, and three in the land of Chanaan,

15 As well for the children of Iſrael as for ſtrangers and ſojourners, that he may flee to them, who hath ſhed blood againſt his will.

16 If any man ſtrike with iron, and he die that was ſtruck, he ſhall be guilty of murder, and he himſelf ſhall die.

17 If he throw a ſtone, and he that is ſtruck die: he ſhall be puniſhed in the ſame manner.

18 If he that is ſtruck with wood die, he ſhall be reveng-

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ed by the blood of him that ſtruck him.

19 The kinſman of him that was ſlain, ſhall kill the murderer; as ſoon as he apprehendeth him, he ſhall kill him.

20 If through hatred any one puſh a man, or fling any thing at him with ill deſign:

21 Or being his enemy, ſtrike him with his hand, and he die: the ſtriker ſhall be guilty of murder: the kinſman of him that is ſlain, as ſoon as he findeth him, ſhall kill him.

22 But if by chance-medly, and without hatred,

23 And enmity, he do any of theſe things,

24 And this be proved in the hearing of the people, and the cauſe be debated between him that ſtruck, and the next of kin:

25 The innocent ſhall be delivered from the hand of the revenger, and ſhall be brought back by ſentence into the city to which he had fled, and he ſhall abide there, * until the death of the high prieſt, that is anointed with the holy oil.

26 If the murderer be found without the limits of the cities that are appointed for the baniſhed,

27 And be ſtruck by him that is the avenger of blood: he ſhall not be guilty that killed him.

28 For the fugitive ought to have ſtayed in the city until the death of the high prieſt. And after he is dead, then ſhall the manſlayer return to his own country.

29 Theſe things ſhall be perpetual, and for an ordinance in all your dwellings.

30 The murderer ſhall be puniſhed by witneſſes: none ſhall be condemned upon the evidence of one man.

31 You ſhall not take money of him that is guilty of blood, *but* he ſhall die forthwith.

32 The baniſhed and fugitives before the death of the high prieſt may by no means return into their own cities.

33 Defile not the land of your habitation, which is ſtained with the blood of the innocent: neither can it otherwiſe be expiated, but by his blood that hath ſhed the blood of another.

34 And thus ſhall your poſſeſſion be cleanſed, myſelf abiding with you. For I am

* Chap. XXXV. ver. 25. *Until the death, &c.* This myſtically ſignified that our deliverance was to be effected by the death of Chriſt, the high prieſt, and the anointed of God.

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the Lord that dwell among the children of Iſrael.

CHAP. XXXVI.

That the inheritances may not be alienated from one tribe to another, all are to marry within their own tribes.

AND the heads of Galaad, the ſon of Machir, the ſon of Manaſſes, of the ſtock of the children of Joſeph, came: and ſpoke to Moſes before the princes of Iſrael, and ſaid:

2 The Lord hath commanded thee, my lord, that thou ſhouldſt divide the land by lot to the children of Iſrael, and that thou ſhouldſt give to the daughters of Salphaad our brother the poſſeſſion due to their father:

3 Now if men of another tribe take them to wives, their poſſeſſion will follow them, and being transferred to another tribe, will be a diminiſhing of our inheritance.

4 And ſo it ſhall come to paſs, that when the jubilee, that is the fiftieth year of remiſſion is come, the diſtribution made by the lots ſhall be confounded, and the poſſeſſion of the one ſhall paſs to the others.

5 Moſes anſwered the children of Iſrael, and ſaid, by the command of the Lord: The tribe of the chilrden of Joſeph hath ſpoken rightly.

6 And this is the law promulgated by the Lord touching the daughters of Salphaad: Let them marry to whom they will, only ſo that it be to men of their own tribe:

7 Leſt the poſſeſſion of the children of Iſrael be mingled from tribe to tribe. For all men ſhall marry wives of their own tribe and kindred:

8 And all women ſhall take huſbands of the ſame tribe: that the inheritance may remain in the families,

9 And that the tribes be not mingled one with another, but remain ſo

10 As they were ſeparated by the Lord. And the daughters of Salphaad did as was commanded:

11 And Maala, and Therſa, and Hegla, and Melcha, and Noa, were married to the ſons of their uncle by their father

12 Of the family of Manaſſes, who was the ſon of Joſeph: and the poſſeſſion that had been allotted to them, remained in the tribe and family of their father.

13 Theſe are the commandments and judgments, which the Lord commanded by the hand of Moſes to the children of Iſrael, in the plains of Moab upon the Jordan over-againſt Jericho.

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THE BOOK OF DEUTERONOMY.*

CHAP. I.

A repetition of what paſſed in Sinai and Cadeſbarne; and of the people's murmuring and their puniſhment.

THESE are the words which Moſes ſpoke to all Iſrael beyond the Jordan, in the plain wilderneſs, over-againſt the red ſea, between Pharan and Thophel and Laban and Haſeroth, where there is very much gold:

2 Eleven days journey from Horeb by the way of mount Seir to Cadeſbarne.

3 In the fortieth year, the eleventh month, the firſt day of the month, Moſes ſpoke to the children of Iſrael all that the Lord had commanded him to ſay unto them:

4 After that he had ſlain Sehon king of the Amorrhites who dwelt in Heſebon: and Og king of Baſan who abode in Aſtaroth, and in Edrai,

5 Beyond the Jordan in the land of Moab. And Moſes began to expound the law, and to ſay:

6 The Lord our God ſpoke to us in Horeb, ſaying: You have ſtayed long enough in this mountain:

7 Turn you, and come to the mountain of the Amorrhites, and to the other places that are next to it, the plains and the hills and the vales towards the ſouth, and by the ſea ſhore, the land of the Chananites, and of Libanus, as far as the great river Euphrates.

8 Behold (ſaid he) I have delivered it to you: go in and poſſeſs it, concerning which the Lord ſwore to your fathers Abraham, Iſaac, and Jacob, that he would give it to them, and to their ſeed after them.

9 And I ſaid to you at that time:

10 I alone am not able to bear you: for the Lord your God hath multiplied you, and

* *Deuteronomy.* This book is called *Deuteronomy*, which ſignifies *a ſecond law*, becauſe it repeats and inculcates the ordinances formerly given on mount Sinai, with other precepts not expreſſed before. The Hebrews, from the firſt words in the book, call it, *Elle Haddebarim.*

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you are this day as the ſtars of heaven, for multitude.

11 (The Lord God of your fathers add to this number many thouſands, and bleſs you as he hath ſpoken.)

12 I alone am not able to bear your buſineſs, and the charge *of you* and *your* differences.

13 Let me have from among you wiſe and underſtanding men, and ſuch whoſe converſation is approved among your tribes, that I may appoint them your rulers.

14 Then you anſwered me: The thing is good which thou meaneſt to do.

15 And I took out of your tribes men wiſe and honourable, and appointed them rulers, tribunes, and centurions, and officers over fifties, and over tens, who might teach you all things.

16 And I commanded them, ſaying: Hear them, and judge that which is juſt: whether he be one of your country, or a ſtranger.

17 There ſhall be no difference of perſons; you ſhall hear the little as well as the great: neither ſhall you reſpect any man's perſon, becauſe it is the judgment of God. And if any thing ſeem hard to you, refer it to me, and I will hear it.

18 And I commanded you all things that you were to do.

19 And departing from Horeb, we paſſed through the terrible and vaſt wilderneſs, which you ſaw, by the way of the mountain of the Amorrhite, as the Lord our God had commanded us. And when we were come into Cadeſbarne,

20 I ſaid to you: You are come to the mountain of the Amorrhite, which the Lord our God will give to us.

21 See the land which the Lord thy God giveth thee: go up and poſſeſs it, as the Lord our God hath ſpoken to thy fathers: fear not, nor be any way diſcouraged.

22 And you came all to me, and ſaid: Let us ſend men who may view the land: and bring us word what way we ſhall go up, and to what cities we ſhall go.

23 And becauſe the ſaying pleaſed me, I ſent of you twelve men, one of every tribe.

24 Who when they had ſet forward, and had gone up to the mountains, came as far as the valley of the cluſter: and having viewed the land,

25 Taking of the fruits thereof, to ſhew its fertility, they brought them to us, and ſaid: The land is good, which the Lord our God will give us.

26 And you would not go up, but being incredulous to the word of the Lord our God,

27 You murmured in your tents, and ſaid: The Lord

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hateth us, and therefore he hath brought us out of the land of Egypt, that he might deliver us into the hand of the Amorrhite, and destroy us.

28 Whither shall we go up? the messengers have terrified our hearts, saying: The multitude is very great, and taller than we: the cities are great, and walled up to the sky, we have seen the sons of the Enacims there.

29 And I said to you: Fear not, neither be ye afraid of them:

30 The Lord God, who is your leader, himself will fight for you, as he did in Egypt in the sight of all.

31 And in the wilderness (as thou hast seen) the Lord thy God hath carried thee, as a man is wont to carry his little son, all the way that you have come, until you came to this place.

32 And yet for all this you did not believe the Lord your God,

33 Who went before you in the way, and marked out the place, wherein you should pitch your tents, in the night shewing you the way by fire, and in the day by the pillar of a cloud.

34 And when the Lord had heard the voice of your words, he was angry and swore and said:

35 Not one of the men of this wicked generation shall see the good land, which I promised with an oath to your fathers:

36 Except Caleb the son of Jephone. For he shall see it, and to him I will give the land, that he hath trodden upon, and to his children, because he hath followed the Lord.

37 Neither is his indignation against the people to be wondered at, since the Lord was angry with me also on your account, and said: Neither shalt thou go in thither.

38 But Josue the son of Nun thy minister, he shall go in for thee: exhort and encourage him, and he shall divide the land by lot to Israel.

39 Your children, of whom you said that they should be led away captives, and your sons, who know not this day the difference of good and evil, they shall go in: and to them I will give the land, and they shall possess it.

40 But return you and go into the wilderness by the way of the red sea.

41 And you answered me: We have sinned against the Lord: we will go up and fight, as the Lord our God hath commanded. And when you went ready armed unto the mountain,

42 The Lord said to me: Say to them: Go not up, and fight not, for I am not with

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you: lest you fall before your enemies.

43 I spoke, and you hearkened not: but resisting the commandment of the Lord, and swelling with pride, you went up into the mountain.

44 And the Amorrhite that dwelt in the mountains coming out, and meeting you, chased you as bees do: and made slaughter of you from Seir as far as Horma.

45 And when you returned and wept before the Lord, he heard you not, neither would he yield to your voice.

46 So you abode in Cadesbarne a long time.

CHAP. II.

They are forbid to fight against the Edomites, Moabites, and Ammonites. Their victory over Sehon king of Hesebon.

AND departing from thence, we came into the wilderness that leadeth to the red sea, as the Lord had spoken to me: and we compassed mount Seir a long time

2 And the Lord said to me:

3 You have compassed this mountain long enough: go towards the north.

4 And command thou the people, saying: You shall pass by the borders of your brethren the children of Esau who dwell in Seir, and they will be afraid of you.

5 Take ye then good heed that you stir not against them. For I will not give you of their land so much as the step of one foot can tread upon, because I have given mount Seir to Esau for a possession.

6 You shall buy meats of them for money, and shall eat: you shall draw water for money, and shall drink.

7 The Lord thy God hath blessed thee in every work of thy hands: the Lord thy God dwelling with thee, knoweth thy journey, how thou hast passed through this great wilderness, for forty years, and thou hast wanted nothing.

8 And when we had passed by our brethren the children of Esau, that dwelt in Seir, by the way of the plain from Elath and from Asiongaber, we came to the way that leadeth to the desart of Moab.

9 And the Lord said to me: Fight not against the Moabites, neither go to battle against them: For I will not give thee any of their land, because I have given Ar to the children of Lot in possession.

10 The Emims first were the inhabitants thereof, a people great, and strong, and so tall, that like the race of the Enacims,

11 They were esteemed as giants, and were like the sons of the Enacims. But the Moabites call them Emims.

12 The Horrhites also formerly dwelt in Seir: who be-

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ing driven out and deſtroyed, the children of Eſau dwelt there, as Iſrael did in the land of his poſſeſſion, which the Lord gave him.

13 Then riſing up to paſs the torrent Zared, we came to it.

14 And the time that we journeyed from Cadeſbarne till we paſſed over the torrent Zared, was thirty eight years: until all the generation of the men that were fit for war was conſumed out of the camp, as the Lord had ſworn:

15 *For* his hand was againſt them, that they ſhould periſh from the midſt of the camp.

16 And after all the fighting men were dead,

17 The Lord ſpoke to me, ſaying:

18 Thou ſhalt paſs this day the borders of Moab, the city named Ar:

19 And when thou comeſt nigh the frontiers of the children of Ammon, take heed thou fight not againſt them, nor once move to battle: for I will not give thee of the land of the children of Ammon, becauſe I have given it to the children of Lot for a poſſeſſion.

20 It was accounted a land of giants: and giants formerly dwelt in it, whom the Ammonites call Zomzommims,

21 A people great and many, and of tall ſtature, like the Enacims whom the Lord deſtroyed before their face: and he made them to dwell in their ſtead,

22 As he had done in favour of the children of Eſau, that dwell in Seir, deſtroying the Horrhites, and delivering their land to them, which they poſſeſs unto this day.

23 The Hevites alſo, that dwelt in Haſerim as far as Gaza, were expelled by the Cappadocians, who came out of Cappadocia, and deſtroyed them, and dwelt in their ſtead.

24 Ariſe ye, and paſs the torrent Arnon: behold I have delivered into thy hand Sehon king of Heſebon the Amorrhite, and begin thou to poſſeſs his land, and make war againſt him.

25 This day will I begin to ſend the dread and fear of thee upon the nations, that dwell under the whole heaven: that when they hear thy name, they may fear and tremble, and be in pain like women in travel.

26 So I ſent meſſengers from the wilderneſs of Cademoth to Sehon the king of Heſebon, with peaceable words, ſaying:

27 We will paſs through thy land, we will go along by the high way: we will not turn aſide neither to the right hand, nor to the left.

28 Sell us meat for money, that we may eat: Give us water for money, and ſo we

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will drink. We only ask that thou wilt let us pass through,

29 As the children of Esau have done, that dwell in Seir, and the Moabites, that abide in Ar; until we come to the Jordan, and pass to the land which the Lord our God will give us.

30 And Sehon the king of Hesebon would not let us pass: because the Lord thy God had * hardened his spirit, and fixed his heart, that he might be delivered into thy hands, as now thou seest.

31 And the Lord said to me: Behold I have begun to deliver unto thee Sehon and his land, begin to possess it.

32 And Sehon came out to meet us with all his people to fight at Jasa.

33 And the Lord our God delivered him to us: and we slew him with his sons and all his people.

34 And we took all his cities at that time, killing the inhabitants of them, men and women and children. We left nothing of them,

35 Except the cattle which came to the share of them that took them: and the spoils of the cities, which they took

36 From Aroer, which is upon the bank of the torrent Arnon, a town that is situate in a valley, as far as Galaad. There was not a village or city that escaped our hands: the Lord our God delivered all unto us.

37 Except the land of the children of Ammon, to which we approached not: and all that border upon the torrent Jeboc, and the cities in the mountains, and all the places which the Lord our God forbade us.

CHAP. III.

The victory over Og king of Basan. Ruben, Gad, and half the tribe of Manasses, receive their possession on the other side of Jordan.

THEN we turned and went by the way of Basan: and Og the king of Basan came out to meet us with his people to fight in Edrai.

2 And the Lord said to me: Fear him not; because he is delivered into thy hand, with all his people and his land: and thou shalt do to him as thou hast done to Sehon king of the Amorrhites, that dwelt in Hesebon.

3 So the Lord our God delivered into our hands Og also the king of Basan, and all his

* Chap. II. ver. 30. *Hardened, &c.* That is, in punishment of his past sins, he left him to his own stubborn and perverse disposition, which drew him to his ruin. See the note on Exodus vii. 3.

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people: and we utterly deſtroyed them,

4 Waſting all his cities at one time, there was not a town that eſcaped us: ſixty cities, all the country of Argob the kingdom of Og in Baſan.

5 All the cities were fenced with very high walls, and with gates and bars, beſides innumerable towns that had no walls.

6 And we utterly deſtroyed them, as we had done to Sehon the king of Heſebon, deſtroying every city, men, women, and children:

7 But the cattle and the ſpoils of the cities we took for our prey.

8 And we took at that time the land out of the hand of the two kings of the Amorrhites, that were beyond the Jordan: from the torrent Arnon unto the mountain Hermon,

9 Which the Sidonians call Sarion, and the Amorrhites Sanir:

10 All the cities, that are ſituate in the plain, and all the land of Galaad and Baſan as far as Selcha, and Edrai, cities of the kingdom of Og in Baſan.

11 For only Og king of Baſan remained of the race of the giants. His bed of iron is ſhewed, which is in Rabbath of the children of Ammon, being nine cubits long, and four broad, after the meaſure of the cubit of a man's hand.

12 And we poſſeſſed the land at that time from Aroer, which is upon the bank of the torrent Arnon, unto the half of mount Galaad: and I gave the cities thereof to Ruben and Gad.

13 And I delivered the other part of Galaad, and all Baſan the kingdom of Og, to the half tribe of Manaſſes, all the country of Argob: and all Baſan is called the land of giants.

14 Jair the ſon of Manaſſes poſſeſſed all the country of Argob unto the borders of Geſſuri, and Machati. And he called Baſan by his own name, Havoth Jair, that is to ſay, the towns of Jair, until this preſent day.

15 To Machir alſo I gave Galaad.

16 And to the tribes of Ruben and Gad I gave of the land of Galaad as far as the torrent Arnon, half the torrent, and the confines even unto the torrent Jeboc, which is the border of the children of Ammon:

17 And the plain of the wilderneſs, and the Jordan, and the borders of Cenereth unto the ſea of the deſart, which is the moſt ſalt ſea, to the foot of mount Phaſga eaſtward.

18 And I commanded you

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at that time, saying: The Lord your God giveth you this land for an inheritance, go ye well appointed before your brethren the children of Israel, all the strong men of you:

19 Leaving your wives and children and cattle. For I know you have much cattle, and they must remain in the cities, which I have delivered to you,

20 Until the Lord give rest to your brethren, as he hath given to you: and they also possess the land, which he will give them beyond the Jordan: then shall every man return to his possession, which I have given you.

21 I commanded Josue also at that time, saying: Thy eyes have seen what the Lord your God hath done to these two kings: so will he do to all the kingdoms to which thou shalt pass.

22 Fear them not: for the Lord your God will fight for you.

23 And I besought the Lord at that time, saying:

24 Lord God, thou hast begun to shew unto thy servant thy greatness, and most mighty hand, for there is no other God either in heaven or earth, that is able to do thy works, or to be compared to thy strength.

25 I will pass over therefore, and will see this excellent land beyond the Jordan, and this goodly mountain, and Libanus.

26 And the Lord was angry with me on your account, and heard me not, but said to me: It is enough: speak no more to me of this matter.

27 Go up to the top of Phasga, and cast thy eyes round about to the west, and to the north, and to the south, and to the east, and behold it, for thou shalt not pass this Jordan.

28 Command Josue, and encourage and strengthen him: for he shall go before this people, and shall divide unto them the land which thou shalt see.

29 And we abode in the valley over-against the temple of Phogor.

CHAP. IV.

Moses exhorteth the people to keep God's commandments: particularly to fly idolatry. Appointeth three cities of refuge, on that side of the Jordan.

AND now, O Israel, hear the commandments and judgments. which I teach thee: that doing them, thou mayst live, and entering in mayst possess the land which the Lord the God of your fathers will give you.

2 You shall not add to the word, that I speak to you, neither shall you take away

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from it: keep the commandments of the Lord your God which I command you.

3 Your eyes have ſeen all that the Lord hath done againſt Beelphegor; how he hath deſtroyed all his worſhippers from among you.

4 But you that adhere to the Lord your God, are all alive until this preſent day.

5 You know that I have taught you ſtatutes and juſtices, as the Lord my God hath commanded me: ſo ſhall you do them in the land which you ſhall poſſeſs:

6 And you ſhall obſerve, and fulfil them in work. For this is your wiſdom, and underſtanding in the ſight of nations, that hearing all theſe precepts, they may ſay: Behold a wiſe and underſtanding people, a great nation.

7 Neither is there any other nation ſo great, that hath gods ſo nigh them, as our God is preſent to all our petitions.

8 For what other nation is there ſo renowned that hath ceremonies, and juſt judgments, and all the law which I will ſet forth this day before your eyes.

9 Keep thyſelf therefore, and thy ſoul carefully. Forget not the words that thy eyes have ſeen, and let them not go out of thy heart all the days of thy life. Thou ſhall teach them to thy ſons and to thy grandſons,

10 From the day in which thou didſt ſtand before the Lord thy God in Horeb, when the Lord ſpoke to me, ſaying: Call together the people unto me, that they may hear my words, and may learn to fear me all the time that they live on the earth, and may teach their children.

11 And you came to the foot of the mount, which burned even unto heaven: and there was darkneſs, and a cloud and obſcurity in it.

12 And the Lord ſpoke to you from the midſt of the fire. You heard the voice of his words, but you ſaw not any form at all.

13 And he ſhewed you his covenant, which he commanded you to do, and the ten words that he wrote in two tables of ſtone.

14 And he commanded me at that time that I ſhould teach you the ceremonies and judgments which you ſhall do in the land that you ſhall poſſeſs.

15 Keep therefore your ſouls carefully. You ſaw not any ſimilitude in the day that the Lord God ſpoke to you in Horeb from the midſt of the fire:

16 Leſt perhaps being deceived, you might make you a graven ſimilitude, or image of male or female,

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17 The similitude of any beasts, that are upon the earth, or of birds, that fly under heaven,

18 Or of creeping things, that move on the earth, or of fishes, that abide in the waters under the earth:

19 Lest perhaps, lifting up thy eyes to heaven, thou see the sun and the moon, and all the stars of heaven, and being deceived by error, thou adore and serve them, which the Lord thy God created for the service of all the nations that are under heaven.

20 But the Lord hath taken you and brought you out of the iron furnace of Egypt, to make you his people of inheritance, as it is this present day.

21 And the Lord was angry with me for your words, and he swore that I should not pass over the Jordan, nor enter into the excellent land which he will give you.

22 Behold I die in this land, I shall not pass over the Jordan: you shall pass, and possess the goodly land.

23 Beware lest thou ever forget the covenant of the Lord thy God, which he hath made with thee: and make to thyself a graven likeness of those things which the Lord hath forbid to be made:

24 Because the Lord thy God is a consuming fire, a jealous God.

25 If you shall beget sons and grandsons, and abide in the land, and being deceived, make to yourselves any similitude, committing evil before the Lord your God, to provoke him to wrath:

26 I call this day heaven and earth to witness, that you shall quickly perish out of the land, which, when you have passed over the Jordan, you shall possess. You shall not dwell therein long, but the Lord will destroy you,

27 And scatter you among all nations, and you shall remain a few among the nations to which the Lord shall lead you.

28 And there you shall serve gods that were framed with men's hands; wood and stone, that neither see, nor hear, nor eat, nor smell.

29 And when thou shalt seek there the Lord thy God, thou shalt find him: yet so, if thou seek him with all thy heart, and all the affliction of thy soul.

30 After all the things aforesaid shall find thee, in the latter time thou shalt return to the Lord thy God, and shalt hear his voice.

31 Because the Lord thy God is a merciful God: he will not leave thee, nor altogether destroy thee, nor forget the covenant by which he swore to thy fathers.

32 Ask of the days of old,

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that have been before thy time from the day that God created man upon the earth, from one end of heaven to the other end thereof, if ever there was done the like thing, or it hath been known at any time,

33 That a people ſhould hear the voice of God ſpeaking out of the midſt of fire, as thou haſt heard, and lived:

34 If God *ever* did ſo, as to go and take to himſelf a nation out of the midſt of nations, by temptations, ſigns, and wonders, by fight, and a ſtrong hand, and ſtretched-out arm, and horrible viſions, according to all the things that the Lord your God did for you in Egypt, before thy eyes:

35 That thou mighteſt know that the Lord he is God, and there is no other beſides him,

36 From heaven he made thee to hear his voice, that he might teach thee. And upon earth he ſhewed thee his exceeding great fire, and thou didſt hear his words out of the midſt of the fire,

37 Becauſe he loved thy fathers, and choſe their ſeed after them. And he brought thee out of Egypt, going before thee with his great power,

38 To deſtroy at thy coming very great nations, and ſtronger than thou *art*, and to bring thee in, and give thee their land in poſſeſſion, as thou ſeeſt at this preſent day.

39 Know therefore this day, and think in thy heart that the Lord he is God, in heaven above, and in the earth beneath, and there is no other.

40 Keep his precepts and commandments, which I command thee: that it may be well with thee, and thy children after thee, and thou mayſt remain a long time upon the land which the Lord thy God will give thee.

41 Then Moſes ſet aſide three cities beyond the Jordan at the eaſt ſide,

42 That any one might flee to them who ſhould kill his neighbour unwillingly, and was not his enemy a day or two before, and that he might eſcape to ſome one of theſe cities:

43 Boſor in the wilderneſs, which is ſituate in the plains of the tribe of Ruben: and Ramoth in Galaad, which is in the tribe of Gad: and Golan in Baſan, which is in the tribe of Manaſſes.

44 This is the law that Moſes ſet before the children of Iſrael,

45 And theſe are the teſtimonies and ceremonies and judgments, which he ſpoke to the children of Iſrael, when they came out of Egypt,

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46 Beyond the Jordan in the valley over-against the temple of Phogor, in the land of Sehon king of the Amorrhites, that dwelt in Hesebon, whom Moses slew. And the children of Israel coming out of Egypt

47 Possessed his land, and the land of Og king of Basan, of the two kings of the Amorrhites, who were beyond the Jordan towards the rising of the sun:

48 From Aroer, which is situate upon the bank of the torrent Arnon, unto mount Sion, which is also called Hermon,

49 All the plain beyond the Jordan at the east-side, unto the sea of the wilderness, and unto the foot of mount Phasga.

CHAP. V.

The ten commandments are repeated and explained.

AND Moses called all Israel, and said to them: Hear, O Israel, the ceremonies and judgments which I speak in your ears this day: learn them, and fulfil them in work.

2 The Lord our God made a covenant with us in Horeb.

3 He made not the covenant with our fathers, but with us, who are now being and living.

4 He spoke to us face to face in the mount out of the midst of the fire.

5 I was the mediator, and stood between the Lord and you at that time, to shew you his words; for you feared the fire, and went not up into the mountain, and he said:

6 I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

7 Thou shalt not have strange gods in my sight.

8 Thou shalt not make to thyself a graven thing, nor the likeness of any things that are in heaven above, or that *are* in the earth beneath, or that abide in the waters under the earth.

9 Thou shalt not adore them, and thou shalt not serve *them*. For I am the Lord thy God, a jealous God, visiting the iniquity of the fathers upon their children, unto the third and fourth generation to them that hate me,

10 And shewing mercy unto many thousands to them that love me, and keep my commandments.

11 Thou shalt not take the name of the Lord thy God in vain: for he shall not be unpunished that taketh his name upon a vain thing.

12 Observe the day of the sabbath, to sanctify it, as the Lord thy God hath commanded of thee.

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13 Six days ſhalt thou labour, and ſhalt do all thy works.

14 The ſeventh is the day of the ſabbath, that is, the reſt of the Lord thy God. Thou ſhalt not do any work therein, thou, nor thy ſon nor thy daughter, nor thy man-ſervant, nor thy maid ſervant, nor thy ox, nor thy aſs, nor any of thy beaſts, nor the ſtranger that is within thy gates: that thy man-ſervant, and thy maid-ſervant may reſt, even as thyſelf.

15 Remember that thou alſo didſt ſerve in Egypt, and the Lord thy God brought thee out from thence with a ſtrong hand, and a ſtretched out arm. Therefore hath he commanded thee that thou ſhouldſt obſerve the ſabbath-day.

16 Honour thy father and mother, as the Lord thy God hath commanded thee, that thou mayſt live a long time, and it may be well with thee in the land which the Lord thy God will give thee.

17 Thou ſhalt not kill.

18 Neither ſhalt thou commit adultery.

19 And thou ſhalt not ſteal.

20 Neither ſhalt thou bear falſe witneſs againſt thy neighbour.

21 Thou ſhalt not covet thy neighbour's wife: nor *his* houſe, nor his field, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is his.

22 Theſe words the Lord ſpoke to all the multitude of you in the mountain, out of the midſt of the fire and the cloud, and the darkneſs, with a loud voice, adding nothing more: and he wrote them in two tables of ſtone, which he delivered unto me.

23 But you, after you heard the voice out of the midſt of the darkneſs, and ſaw the mountain burn, came to me, all the princes of the tribes and the elders, and you ſaid:

24 Behold the Lord our God hath ſhewed us his majeſty and his greatneſs; we have heard his voice out of the midſt of the fire, and have proved this day that God ſpeaking with man, man hath lived.

25 Why ſhall we die therefore, and why ſhall this exceeding great fire conſume us? For if we hear the voice of the Lord our God any more, we ſhall die.

26 What is all fleſh, that it ſhould hear the voice of the living God, who ſpeaketh out of the midſt of the fire, as we have heard, and be able to live?

27 Approach thou rather: and hear all things that the Lord our God ſhall ſay to thee, and thou ſhalt ſpeak to

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us, and we will hear and will do them.

28 And when the Lord had heard this, he said to me: I have heard the voice of the words of this people, which they spoke to thee: they have spoken all things well.

29 Who shall give them to have such a mind, to fear me, and to keep all my commandments at all times, that it may be well with them and with their children for ever?

30 Go and say to them: Return into your tents.

31 But stand thou here with me, and I will speak to thee all my commandments, and ceremonies and judgments: which thou shalt teach them, that they do them in the land which I will give them in possession.

32 Keep therefore and do the things which the Lord God hath commanded you: you shall not go aside neither to the right hand, nor to the left:

33 But you shall walk in the way that the Lord your God hath commanded, that you may live, and it may be well with you, and *your* days may be long in the land of your possession.

CHAP. VI.

An exhortation to the love of God, and obedience to his law.

THESE are the precepts, and ceremonies, and judgments, which the Lord your God commanded that I should teach you, and that you should do them in the land into which you pass over to possess it:

2 That thou mayst fear the Lord thy God, and keep his commandments and precepts which I command thee, and thy sons, and thy grandsons, all the days of thy life, that thy days may be prolonged.

3 Hear, O Israel, and observe to do the things which the Lord hath commanded thee, that it may be well with thee, and thou mayst be greatly multiplied, as the Lord the God of thy fathers hath promised thee a land flowing with milk and honey.

4 Hear, O Israel, the Lord our God is one Lord.

5 Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength.

6 And these words which I command thee this day, shall be in thy heart:

7 And thou shalt tell them to thy children, and thou shalt meditate upon them, sitting in thy house, and walking on thy journey, sleeping, and rising.

8 And thou shalt bind them as a sign on thy hand, and they shall be and shall move between thy eyes,

9 And thou shalt write

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them in the entry, and on the doors of thy house.

10 And when the Lord thy God shall have brought thee into the land for which he swore to thy fathers, Abraham, Isaac, and Jacob: and shall have given thee great and goodly cities, which thou didst not build,

11 Houses full of riches, which thou didst not set up, cisterns which thou didst not dig, vineyards and oliveyards which thou did not plant,

12 And thou shalt have eaten and be full:

13 Take heed diligently lest thou forget the Lord, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt fear the Lord thy God, and shalt serve him only, and thou shalt swear by his name.

14 You shall not go after the strange gods of all the nations that are round about you:

15 Because the Lord thy God is a jealous God in the midst of thee: lest at any time the wrath of the Lord thy God be kindled against thee, and take thee away from the face of the earth.

16 Thou shalt not tempt the Lord thy God, as thou temptedst him in the place of temptation.

17 Keep the precepts of the Lord thy God, and the testimonies and ceremonies which he hath commanded thee:

18 And do that which is pleasing and good in the sight of the Lord, that it may be well with thee: and going in thou mayst possess the goodly land, concerning which the Lord swore to thy fathers,

19 That he would destroy all thy enemies before thee, as he hath spoken.

20 And when thy son shall ask thee to-morrow, saying: What mean these testimonies, and ceremonies and judgments, which the Lord our God hath commanded us?

21 Thou shalt say to him: We were bondmen of Pharao in Egypt, and the Lord brought us out of Egypt with a strong hand:

22 And he wrought signs and wonders, great and very grievous in Egypt, against Pharao, and all his house, in our sight,

23 And he brought us out from thence, that he might bring us in and give us the land, concerning which he swore to our fathers.

24 And the Lord commanded that we should do all these ordinances, and should fear the Lord our God, that it might be well with us all the days of our life, as it is at this day.

25 And he will be merciful to us, if we keep and do

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all his precepts before the Lord our God, as he hath commanded us.

CHAP. VII.

No league nor fellowship to be made with the Chananites: God promiseth his people his blessing and assistance if they keep his commandments.

WHEN the Lord thy God shall have brought thee into the land which thou art going in to possess, and shall have destroyed many nations before thee, the Hethite, and the Gergezite, and the Amorrhite, and the Chananite, and the Pherezite, and the Hevite, and the Jebusite, seven nations much more numerous than thou art, and stronger than thou:

2 And the Lord thy God shall have delivered them to thee, thou shalt utterly destroy them. Thou shalt make no league with them, nor shew mercy to them,

3 Neither shalt thou make marriages with them. Thou shalt not give thy daughter to his son, nor take his daughter for thy son:

4 For she will turn away thy son from following me, that he may rather serve strange gods, and the wrath of the Lord will be kindled, and will quickly destroy thee.

5 But thus rather shall you deal with them: Destroy their altars, and break their statues, and cut down their groves, and burn their graven things.

6 Because thou art a holy people to the Lord thy God. The Lord thy God hath chosen thee to be his peculiar people of all peoples that are upon the earth.

7 Not because you surpass all nations in number, is the Lord joined unto you, and hath chosen you; for you are the fewest of any people:

8 But because the Lord hath loved you, and hath kept his oath which he swore to your fathers: and hath brought you out with a strong hand, and redeemed you from the house of bondage, out of the hand of Pharao the king of Egypt.

9 And thou shalt know that the Lord thy God he is a strong and faithful God, keeping his covenant and mercy to them that love him, and to them that keep his commandments, unto a thousand generations:

10 And repaying forthwith them that hate him, so as to destroy them without further delay, immediately rendering to them what they deserve.

11 Keep therefore the precepts and ceremonies and judgments which I command thee this day to do.

12 If after thou hast heard these judgments, thou keep and do them, the Lord thy

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God will also keep his covenant to thee, and the mercy which he swore to thy fathers:

13 And he will love thee and multiply thee, and will bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy vintage, thy oil, and thy herds, *and* the flocks of thy sheep upon the land for which he swore to thy fathers that he would give it thee.

14 Blessed shalt thou be among all people. No one shall be barren among you of either sex, neither of men nor cattle.

15 The Lord will take away from thee all sickness: and the grievous infirmities of Egypt, which thou knowest, he will not bring upon thee, but upon thy enemies.

16 Thou shalt consume all the people which the Lord thy God will deliver to thee. Thy eye shall not spare them, neither shalt thou serve their gods, lest they be thy ruin.

17 If thou say in thy heart: These nations are more than I, how shall I be able to destroy them?

18 Fear not, but remember what the Lord thy God did to Pharao and to all the Egyptians,

19 The exceeding great plagues, which thy eyes saw, and the signs and wonders, and the strong hand, and the stretched out arm, with which the Lord thy God brought thee out: so will he do to all the people whom thou fearest.

20 Moreover the Lord thy God will send also hornets among them, until he destroy and consume all that have escaped thee, and could hide themselves.

21 Thou shalt not fear them, because the Lord thy God is in the midst of thee, a God mighty and terrible:

22 He will consume these nations in thy sight by little and little, and by degrees. Thou wilt not be able to destroy them altogether: lest perhaps the beasts of the earth should increase upon thee.

23 But the Lord thy God shall deliver them in thy sight: and shall slay them until they be utterly destroyed.

24 And he shall deliver their kings into thy hands, and thou shalt destroy their names from under heaven: no man shall be able to resist thee, until thou destroy them.

25 Their * graven things thou shalt burn with fire: thou shalt not covet the silver and gold of which they are made,

* Chap. VII. ver. 25. *Graven things.* Idols, so called by contempt.

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neither ſhalt thou take to thee anything thereof, leſt thou offend; becauſe it is an abomination to the Lord thy God.

26 Neither ſhalt thou bring any thing of the idol into thy houſe, leſt thou become *an anathema, like it. Thou ſhalt deteſt it as dung, and ſhalt utterly abhor it as uncleanneſs and filth, becauſe it is an anathema.

CHAP. VIII.

The people is put in mind of God's dealings with them, to the end that they may love him and ſerve him.

ALL the commandments that I command thee this day, take great care to obſerve: that you may live, and be multiplied, and going in may poſſeſs the land for which the Lord ſwore to your fathers.

2 And thou ſhalt remember all the way through which the Lord thy God hath brought thee for forty years through the deſart, to afflict thee and to prove thee, and that the things that were in thy heart might be made known, whether thou wouldſt keep his commandments or no.

3 He afflicted thee with want, and gave thee manna for *thy* food, which neither thou nor thy fathers knew: to ſhew that † not in bread alone doth man live, but in every word that proceedeth from the mouth of God.

4 Thy raiment, with which thou waſt covered, hath not decayed for age, and thy foot is not worn, lo this is the fortieth year.

5 That thou mayſt conſider in thy heart, that as a man traineth up his ſon, ſo the Lord thy God hath trained thee up,

6 That thou ſhouldſt keep the commandments of the Lord thy God, and walk in his ways, and fear him.

7 For the Lord thy God will bring thee in to a good land, of brooks and of waters, and of fountains: in the plains of which and the hills deep rivers break out:

8 A land of wheat, and barley, and vineyards, wherein fig-trees and pomegranates and clive-yards grow: a land of oil and honey.

9 Where without any want thou ſhalt eat thy bread, and enjoy abundance of all things: where the ſtones are iron, and

* Ver. 26. *An anathema.* That is, a thing devoted to deſtruction; and which carries along with it a curſe.

† Chap. VIII. Ver. 3. *Not in bread alone, &c. i. e.* That God is able to make food of what he pleaſes for the ſupport of man.

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out of its hills are dug mines of brass:

10 That when thou hast eaten, and art full, thou mayest bless the Lord thy God for the excellent land which he hath given thee.

11 Take heed, and beware lest at any time thou forget the Lord thy God, and neglect his commandments and judgments and ceremonies, which I command thee this day:

12 Lest after thou hast eaten and art filled, hath built goodly houses, and dwelt in them,

13 And shalt have herds of oxen and flocks of sheep, and plenty of gold and of silver, and of all things,

14 Thy heart be lifted up, and thou remember not the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage:

15 And was thy leader in the great and terrible wilderness, wherein there was the serpent burning with his breath, and the scorpion and * the dipsas, and no waters at all: who brought forth streams out of the hardest rock,

16 And fed thee in the wilderness with manna which thy fathers knew not. And after he had afflicted and proved thee, at the last he had mercy on thee,

17 Lest thou should'st say in thy heart: My own might, and the strength of my own hand, have atchieved all these things for me.

18 But remember the Lord thy God, that he hath given thee strength, that he might fulfil his covenant concerning which he swore to thy fathers, as this present day sheweth.

19 But if thou forget the Lord thy God, and follow strange gods, and serve and adore them: behold now I foretell thee that thou shalt utterly perish.

20 As the nations which the Lord destroyed at thy entrance, so shall you also perish, if you be disobedient the voice of the Lord your God.

CHAP. IX.

Lest they should impute their victories to their own merits, they are put in mind of their manifold rebellions and other sins, for which they should have been destroyed, but God spared them for his promise made to Abraham, Isaac and Jacob.

HEAR, O Israel: Thou shalt go over the Jor-

* Ver. 15. *The dipsas.* A serpent whose bite causeth a violent thirst: from whence it has its name, for in Greek *dipsa* (δίψα) signifies *thirst*.

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dan this day; to poſſeſs nations very great, and ſtronger than thyſelf, cities great and walled up to the ſky,

2 A people great and tall, the ſons of the Enacims, whom thou haſt ſeen, and heard of, againſt whom no man is able to ſtand.

3 Thou ſhalt know therefore this day that the Lord thy God himſelf will paſs over before thee, a devouring and conſuming fire, to deſtroy and extirpate and bring them to nothing before thy face quickly, as he hath ſpoken to thee.

4 Say not in thy heart, when the Lord thy God ſhall have deſtroyed them in thy ſight: For my juſtice hath the Lord brought me in to poſſeſs this land; whereas theſe nations are deſtroyed for their wickedneſs.

5 For it is not for thy juſtices, and the uprightneſs of thy heart, that thou ſhalt go in to poſſeſs their lands: but becauſe they have done wickedly, they are deſtroyed at thy coming in: and that the Lord might accompliſh his word which he promiſed by oath to thy fathers Abraham, Iſaac, and Jacob.

6 Know therefore that the Lord thy God giveth thee not this excellent land in poſſeſſion for thy juſtices; for thou art a very ſtiff-necked people.

7 Remember, and forget not how thou provokedſt the Lord thy God to wrath in the wilderneſs. From the day that thou cameſt out of Egypt unto this place, thou haſt always ſtrove againſt the Lord.

8 For in Horeb alſo thou didſt provoke him, and he was angry and would have deſtroyed thee,

9 When I went up into the mount, to receive the tables of ſtone, the tables of the covenant which the Lord made with you: and I continued in the mount forty days and nights, neither eating bread, nor drinking water.

10 And the Lord gave me two tables of ſtone written with the finger of God, and containing all the words that he ſpoke to you in the mount from the midſt of the fire, when the people were aſſembled together.

11 And when forty days were paſſed, and as many nights, the Lord gave me the two tables of ſtone, the tables of the covenant,

12 And ſaid to me: Ariſe, and go down from hence quickly: for thy people, which thou haſt brought out of Egypt, have quickly forſaken the way that thou haſt ſhewed them, and have made to themſelves a molten *calf*.

13 And again the Lord ſaid to me: I ſee that this people is ſtiff-necked:

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14 Let me alone that I may destroy them, and abolish their name from under heaven, and set thee over a nation that is greater and stronger than this.

15 And when I came down from the burning mount, and held the two tables of the covenant with both hands,

16 And saw that you had sinned against the Lord your God, and had made to yourselves a molten calf, and had quickly forsaken his way, which he had shewed you:

17 I cast the tables out of my hands, and broke them in your sight.

18 And I fell down before the Lord as before, forty days and nights neither eating bread, nor drinking water, for all you sins which you had committed against the Lord, and had provoked him to wrath:

19 For I feared his indignation and anger, wherewith being moved against you, he would have destroyed you. And the Lord heard me this time also.

20 And he was exceeding angry against Aaron also, and would have destroyed him, and I prayed in like manner for him.

21 And your sin that you had committed, that is, the calf, I took, and burnt it with fire, and breaking it into pieces, until it was as small as dust, I threw it into the torrent, which cometh down from the mountain.

22 At the burning also, and at the place of temptation, and at the graves of lust, you provoked the Lord:

23 And when he sent you from Cadesbarne, saying: Go up, and possess the land that I have given you, and you slighted the commandment of the Lord your God, and did not believe him, neither would you hearken to his voice:

24 But were always rebellious from the day that I began to know you.

25 And I lay prostrate before the Lord forty days and nights, in which I humbly besought him that he would not destroy you as he had threatened:

26 And praying, I said: O Lord God, destroy not thy people and thy inheritance, which thou hast redeemed in thy greatness, whom thou hast brought out of Egypt with a strong hand.

27 Remember thy servants Abraham, Isaac, and Jacob: look not on the stubborness of this people, nor on their wickedness and sin:

28 Lest perhaps the inhabitants of the land, out of which thou hast brought us, say: The Lord could not bring them into the land, that he promised them, and he hated

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them; therefore he brought them out, that he might kill them in the wilderneſs,

29 Who are thy people and thy inheritance, whom thou haſt brought out by thy great ſtrength, and in thy ſtretched out-arm.

CHAP. X.

God giveth the ſecond tables of the law: a further exhortation to fear and ſerve the Lord.

AT that time the Lord ſaid to me: Hew thee two tables of ſtone like the former, and come up to me into the mount: and thou ſhalt make an ark of wood,

2 And I will write on the tables the words that were in them which thou brokeſt before, and thou ſhalt put them in the ark.

3 And I made an ark of ſetim-wood. And when I had hewed two tables of ſtone, like the former, I went up into the mount, having them in my hands.

4 And he wrote in the tables, according as he had written before, the ten words which the Lord ſpoke to you in the mount from the midſt of the fire, when the people were aſſembled: and he gave them to me.

5 And returning from the mount, I came down, and put the tables into the ark that I had made, and they are there till this preſent, as the Lord commanded me.

6 And the children of Iſrael removed their camp from Beroth of the children of Jacan into * Moſera, where Aaron died and was buried, and Eleazar his ſon ſucceeded him in the prieſtly office.

7 From thence they came to Gadgad: from which place they departed, and camped in Jetebatha, in a land of waters and torrents.

8 At that time he ſeparated the tribe of Levi, to carry the ark of the covenant of the Lord, and to ſtand before him in the miniſtry, and to bleſs in his name, until this preſent day.

9 Wherefore Levi had no part nor poſſeſſion with his brethren: becauſe the Lord himſelf is his poſſeſſion, as the Lord thy God promiſed him.

10 And I ſtood in the mount, as before, forty days and nights: and the Lord heard me this time alſo, and would not deſtroy thee.

11 And he ſaid to me: Go, and walk before the people, that they may enter, and poſſeſs the land, which I ſwore to their fathers that I would give them.

* Chap. X. Ver. 6. *Moſera*, By mount Hor, for there Aaron died, Numbers xx. This and the following verſes ſeem to be inſerted by way of parentheſis.

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12 And now Israel, what doth the Lord thy God require of thee, but that thou fear the Lord thy God, and walk in his ways, and love him, and serve the Lord thy God with all thy heart, and with all thy soul:

13 And keep the commandments of the Lord, and his ceremonies, which I command thee this day, that it may be well with thee?

14 Behold heaven is the Lord's thy God, and the heaven of heaven, the earth and all things that are therein.

15 And yet the Lord has been closely joined to thy fathers, and loved them, and chose their seed after them, that is to say, you, out of all nations, as this day it is proved.

16 Circumcise therefore the foreskin of your heart, and stiffen your neck no more:

17 Because the Lord your God he is the God of gods, and the Lord of lords, a great God and mighty, and terrible, who accepteth no person, nor taketh bribes.

18 He doth judgment to the fatherless and the widow, loveth the stranger, and giveth him food and raiment.

19 And do you therefore love strangers, because you also were strangers in the land of Egypt.

20 Thou shalt fear the Lord thy God, and serve him only: to him thou shalt adhere, and shalt swear by his name.

21 He is thy praise, and thy God, that hath done for thee these great and terrible things which thy eyes have seen.

22 In seventy souls thy fathers went down into Egypt: and behold now the Lord thy God hath multiplied thee as the stars of heaven.

CHAP. XI.

The love and service of God are still inculcated, with a blessing to them that serve him, and threats of punishment if they forsake his law.

THEREFORE love the Lord thy God, and observe his precepts and ceremonies, his judgments and commandments at all times.

2 Know this day the things that your children know not, who saw not the chastisements of the Lord your God, his great doings and strong hand, and stretched-out arm,

3 The signs and works which he did in the midst of Egypt to king Pharao, and to all his land,

4 And to all the host of the Egyptians, and to their horses and chariots: how the waters of the red sea covered them, when they pursued you, and how the Lord de-

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ſtroyed them until this preſent day:

5 And what he hath done to you in the wilderneſs, till you came to this place:

6 And to Dathan and Abiron the ſons of Eliab, who was the ſon of Ruben: whom the earth, opening her mouth ſwallowed up, with their houſeholds and tents, and all their ſubſtance which they had, in the midſt of Iſrael.

7 Your eyes have ſeen all the great works of the Lord that he hath done,

8 That you may keep all his commandments, which I command you this day, and may go in, and poſſeſs the land to which you are entering,

9 And may live in it a long time: which the Lord promiſed by oath to your fathers, and to their ſeed, *a land* which floweth with milk and honey.

10 For the land, which thou goeſt to poſſeſs, is not like the land of Egypt, from whence thou cameſt out, where when the ſeed is ſown, waters are brought in to water it after the manner of gardens.

11 But it is a land of hills and plains, expecting rain from heaven.

12 And the Lord thy God doth always viſit it, and his eyes are on it from the beginning of the year unto the end thereof.

13 If then you obey my commandments which I command you this day, that you love the Lord your God, and ſerve him with all your heart, and with all your ſoul:

14 He will give to your land the early rain and the latter rain, that you may gather in your corn, and your wine, and your oil,

15 And your hay out of the fields to feed your cattle, and that you may eat and be filled.

16 Beware leſt perhaps your heart be deceived, and you depart from the Lord, and ſerve ſtrange gods, and adore them:

17 And the Lord being angry, ſhut up heaven, that the rain come not down, nor the earth yield her fruit, and you periſh quickly from the excellent land which the Lord will give you.

18 Lay up theſe my words in your hearts and minds, and hang them for a ſign on your hands, and place them between your eyes.

19 Teach your children that they meditate on them, when thou ſitteſt in thy houſe, and when thou walkeſt on the way, and when thou lieſt down and riſeſt up.

20 Thou ſhalt write them upon the poſts and the doors of thy houſe:

21 That thy days may be multiplied, and the days of

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thy children, in the land which the Lord swore to thy fathers, that he would give them as long as the heaven hangeth over the earth.

22 For if you keep the commandments which I command you, and do them, to love the Lord your God, and walk in all his ways, cleaving unto him,

23 The Lord will destroy all these nations before your face, and you shall possess them, which are greater and stronger than you.

24 Every place, that your foot shall tread upon, shall be yours. From the desart, and from Libanus, from the great river Euphrates unto the western sea shall be your borders,

25 None shall stand against you; the Lord your God shall lay the dread and fear of you upon all the land that you shall tread upon, as he hath spoken to you.

26 Behold I set forth in your sight this day a blessing and a curse:

27 A blessing, if you obey the commandments of the Lord your God, which I command you this day:

28 A curse, if you obey not the commandments of the Lord your God, but revolt from the way which now I shew you, and walk after the strange gods which you know not.

29 And when the Lord thy God shall have brought thee into the land whither thou goest to dwell, thou shalt put * the blessing upon mount Garizim, the curse upon mount Hebal:

30 Which are beyond the Jordan, behind the way that goeth to the setting of the sun, in the land of the Chananite who dwelleth in the plain country over-against Galgala, which is near the valley that reacheth and entereth far.

31 For you shall pass over the Jordan, to possess the land which the Lord your God will give you, that you may have it and possess it.

32 See therefore that you fulfil the ceremonies and judgments, which I shall set this day before you.

CHAP. XII.

All idolatry must be extirpated: sacrifices, tithes, and first-fruits, must be offered in one only place: all eating of blood is prohibited.

THESE are the precepts and judgments that you must do in the land which the Lord the God of thy fathers will give thee, to possess it all the days that thou shalt walk upon the earth.

* XI. Ver. 29. *Put the blessing, &c.* See Deteronomy xxvii. 12. &c. and Josue viii. 33. &c.

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2 Destroy all the places, in which the nations, that you shall possess, worshipped their gods, upon high mountains, and hills, and under every shady tree.

3 Overthrow their altars, and break down their statues; burn their groves with fire, and break their idols in pieces: destroy their names out of those places.

4 You shall not do so to the Lord you God:

5 But you shall come to the place which the Lord your God shall choose out of all your tribes, to put his name there, and to dwell in it:

6 And you shall offer in that place your holocausts and victims, the tithes and first-fruits of your hands, and your vows and gifts, the first-born of your herds and your sheep.

7 And you shall eat there in the sight of the Lord your God: and you shall rejoice in all things whereunto you shall put your hand, you and your houses wherein the Lord your God hath blessed you.

8 You shall not do there the things we do here this day, every man that which seemeth good to himself.

9 For until this present time you are not come to rest, and to the possession, which the Lord your God will give you.

10 You shall pass over the Jordan, and shall dwell in the land which the Lord your God will give you, that you may have rest from all enemies round about; and may dwell without any fear,

11 In the place which the Lord your God shall choose that his name may be therein. Thither shall you bring all the things that I command you, holocausts, and victims, and tithes, and the first fruits of your hands: and whatsoever is the choicest in the gifts which you shall vow to the Lord.

12 There shall you feast before the Lord your God, you and your sons and your daughters, your men-servants and maid-servants, and the Levite that dwelleth in your cities. For he hath no other part and possession among you.

13 Beware lest thou offer thy holocausts in every place that thou shalt see:

14 But in the place which the Lord shall choose, in one of thy tribes, shalt thou offer sacrifices, and shalt do all that I command thee.

15 But if thou desirest to eat, and the eating of flesh delight thee, kill and eat, according to the blessing of the Lord thy God, which he hath given thee in thy cities: whether it be unclean, that is to say, having blemish or defect: or clean, that is to say, sound and without blemish,

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such as may be offered, as the roe, and the hart, shalt thou eat it;

16 Only the blood thou shalt not eat, but thou shalt pour it out upon the earth as water.

17 Thou mayst not eat in thy towns the tithes of thy corn, and thy wine, and thy oil, the first-born of thy herds and thy cattle, nor any thing that thou vowest, and that thou wilt offer voluntarily, and the first-fruits of thy hands:

18 But thou shalt eat them before the Lord thy God, in the place which the Lord thy God shall choose; thou and thy son and thy daughter, and thy man-servant, and maid-servant, and the Levite, that dwelleth in thy cities: and thou shalt rejoice and be refreshed before the Lord thy God, in all things whereunto thou shalt put thy hand.

19 Take heed thou forsake not the Levite all the time that thou livest in the land.

20 When the Lord thy God shall have enlarged thy borders, as he hath spoken to thee, and thou wilt eat the flesh that thy soul desireth:

21 And if the place which the Lord thy God shall choose that his name should be there, be far off, thou shalt kill of thy herds and of thy flocks, as I have commanded thee, and shalt eat in thy towns, as it pleaseth thee.

22 Even as the roe and the hart is eaten, so shalt thou eat them: both the clean and unclean shall eat of them alike.

23 Only beware of this, that thou eat not the blood, for the blood is for the soul: and therefore thou must not eat the soul with the flesh:

24 But thou shalt pour it upon the earth as water,

25 That it may be well with thee and thy children after thee, when thou shalt do that which is pleasing in the sight of the Lord.

26 But the things which thou hast sanctified and vowed to the Lord, thou shalt take, and shalt come to the place which the Lord shall choose:

27 And shalt offer thy oblations, the flesh and the blood, upon the altar of the Lord thy God: the blood of thy victims thou shalt pour on the altar: and the flesh thou thyself shalt eat.

28 Observe and hear all the things that I command thee, that it may be well with thee and thy children after thee for ever, when thou shalt do what is good and pleasing in the sight of the Lord thy God.

29 When the Lord thy God shall have destroyed before thy face the nations which

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thou shalt go in to possess, and *when* thou shalt possess them, and dwell in their land:

30 Beware lest thou imitate them, after they are destroyed at thy coming in, and lest thou seek after their ceremonies, saying: As these nations have worshipped their gods, so will I also worship.

31 Thou shalt not do in like manner to the Lord thy God. For they have done to their gods all the abominations which the Lord abhorreth, offering their sons and daughters, and burning them with fire.

32 What I command thee, * that only do thou to the Lord: neither add any thing, nor diminish.

CHAP. XIII.

False prophets must be slain, and idolatrous cities destroyed.

IF there rise in the midst of thee a prophet, or one that saith he hath dreamed a dream, and he foretell a sign and a wonder,

2 And that come to pass which he spoke, and he say to thee: Let us go, and follow strange gods which thou knowest not, and let us serve them:

3 Thou shalt not hear the words of that prophet or dreamer: for the Lord your God tryeth you, that it may appear whether you love him with all your heart, and with all your soul, or no.

4 Follow the Lord your God, and fear him, and keep his commandments, and hear his voice: him you shall serve, and to him you shall cleave.

5 And that prophet or forger of dreams shall be slain: because he spoke to draw you away from the Lord your God, who brought you out of the land of Egypt, and redeemed you from the house of bondage: to make thee go out of the way which the Lord thy God commanded thee: and thou shalt take away the evil out of the midst of thee.

6 If thy brother, the son of thy mother, or thy son or daughter, or thy wife that is in thy bosom, or thy friend, whom thou lovest as thy own soul, would persuade thee secretely, saying: Let us go, and serve strange gods, which thou knowest not, nor thy fathers,

7 Of all the nations round about, that are near or a far off, from one end of the earth to the other,

8 Consent not to him,

* Chap. XII. Ver 32. *That only, &c.* They are forbid here to follow the ceremonies of the heathens; or to make any alterations in the divine ordinances.

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hear him not, neither let thy eye ſpare him to pity and conceal him,

9 But thou ſhalt * preſently put him to death. Let thy hand be firſt upon him, and afterwards the hands of all the people.

10 With ſtones ſhall he be ſtoned to death: becauſe he would have withdrawn thee from the Lord thy God, who brought thee out of the land of Egypt, from the houſe of bondage:

11 That all Iſrael hearing may fear, and may do no more any thing like this.

12 If in one of thy cities, which the Lord thy God ſhall give thee to dwell in, thou hear ſome ſay:

13 Children of ‡ Belial are gone out of the midſt of thee, and have withdrawn the inhabitants of their city, and have ſaid: Let us go, and ſerve ſtrange gods which you know not:

14 Enquire carefully and diligently the truth of the thing, by looking well into it, and if thou find that which is ſaid to be certain, and that this abomination has been really committed,

15 Thou ſhalt forthwith kill the inhabitants of that city with the edge of thy ſword, and ſhalt deſtroy it and all things that are in it, even the cattle.

16 And all the houſhold goods that are there, thou ſhalt gather together in the midſt of the ſtreets thereof, and ſhalt burn them with the city itſelf, ſo as to conſume all for the Lord thy God, and that it be a heap for ever: it ſhall be built no more;

17 And there ſhall nothing of that anathema ſtick to thy hand: that the Lord may turn from the wrath of his fury, and may have mercy on thee, and multiply thee as he ſwore to thy fathers,

18 When thou ſhalt hear the voice of the Lord thy God, keeping all his precepts, which I command thee this day, that thou mayſt do what is pleaſing in the ſight of the Lord thy God.

CHAP. XIV.

In mourning for the dead they are not to follow the ways of the Gentiles: the diſtinction of clean and unclean meats: ordinances concerning tithes and firſt-fruits.

BE ye children of the Lord your God: you ſhall

* Chap. XIII. Ver. 9. *Preſently put him to death.* Not by killing him by private authority, but by informing the magiſtrate, and proceeding by order of juſtice.

‡ Ver. 13. *Belial.* That is, *without yoke.* Hence the wicked, who refuſe to be ſubject to the divine law, are called in ſcripture the ſons of Belial.

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not cut yourſelves, nor make any baldneſs for the dead.

2 Becauſe thou art a holy people to the Lord thy God: and he choſe thee to be his peculiar people of all nations that are upon the earth.

3 Eat not the things that are * unclean.

4 Theſe are the beaſts that you ſhall eat, The ox, and the ſheep, and the goat,

5 The hart and the roe, the buffle, the chamois, the pygarg, the wild goat, the camelopardalus.

6 Every beaſt that divideth the hoof in two parts, and cheweth the cud, you ſhall eat.

7 But of them that chew the cud, but divide not the hoof, you ſhall not eat, ſuch as the camel, the hare, and the cherogril: becauſe they chew the cud, but divide not the hoof, they ſhall be unclean to you.

8 The ſwine alſo, becauſe it divideth the hoof, but cheweth not the cud, ſhall be unclean; their fleſh you ſhall not eat, and their carcaſes you ſhall not touch.

9 Theſe ſhall you eat of all that abide in the waters: all that have fins and ſcales, you ſhall eat.

10 Such as are without fins and ſcales, you ſhall not eat, becauſe they are unclean.

12 All birds that are clean you ſhall eat.

12 The unclean eat not: to wit, the eagle, and the grype, and the oſprey,

13 The ringtail, and the vulture and the kite, according to their kind:

14 And all of the raven's kind,

15 And the oſtrich, and the owl, and the larus, and the hawk according to its kind:

16 The heron and the ſwan, and the ſtork,

17 And the cormorant, the porphyrion, and the night-crow,

18 The bittourn, and the charadrion, every one in their kind: the houp alſo and the bat.

19 Every thing that creepeth and hath little wings, ſhall be unclean, and ſhall not be eaten.

20 All that is clean you ſhall eat.

21 But whatſoever is dead of itſelf, eat not thereof. Give it to the ſtranger, that is within thy gates, to eat, or ſell it to him: becauſe thou art the holy people of the Lord thy God. Thou ſhalt not boil a kid in the milk of its dam.

22 Every year thou ſhalt

* Chap. XIV. Ver. 3. *Unclean.* See the annotations on Leviticus XI.

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ſet aſide the tithes of all thy fruits that the earth bringeth forth,

23 And thou ſhalt eat before the Lord thy God in the place which he ſhall chooſe, that his name may be called upon therein, the tithe of thy corn, and thy wine, and thy oil, and the firſt-born of thy herds and thy ſheep: that thou mayſt learn to fear the Lord thy God at all times.

24 But when the way, and the place which the Lord thy God ſhall chooſe, are far off, and he hath bleſſed thee, and thou canſt not carry all theſe things thither,

25 Thou ſhalt ſell them all, and turn them into money, and ſhalt carry it in thy hand, and ſhalt go to the place which the Lord ſhall chooſe.

26 And thou ſhalt buy with the ſame money whatſoever pleaſeth thee, either of the herds, or of ſheep, wine alſo and ſtrong drink, and all that thy ſoul deſireth: and thou ſhalt eat before the Lord thy God, and ſhalt feaſt, thou and thy houſe:

27 And the Levite that is within thy gates: beware thou forſake him not, becauſe he hath no other part in thy poſſeſſion.

28 The third year thou ſhalt ſeparate another tithe of all things that grow to thee at that time: and ſhalt lay it up within thy gates.

29 And the Levite that hath no other part nor poſſeſſion with thee, and the ſtranger and the fatherleſs and the widow, that are within thy gates, ſhall come and ſhall eat and be filled: that the Lord thy God may bleſs thee in all the works of thy hands that thou ſhalt do.

CHAP. XV.

The law of the ſeventh year of remiſſion. The firſtlings of cattle are to be ſanctified to the Lord.

IN the ſeventh year thou ſhalt make a remiſſion,

2 Which ſhall be celebrated in this order. He to whom any thing is owing from his friend or neighbour or brother, cannot demand it again, becauſe it is the year of remiſſion of the Lord.

3 Of the foreigner or ſtranger thou mayſt exact *it*: of thy countryman and neighbour thou ſhalt not have power to demand it again.

4 And * there ſhall be

* Chap. XV. Ver. 4. *There ſhall be no poor, &c.* It is not to be underſtood as *a promiſe*, that there ſhould be no poor in Iſrael, as appears from ver. 11, where we learn that God's people would never be at a loſs to find objects for their

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no poor nor beggar among you: that the Lord thy God may bleſs thee in the land which he will give thee in poſſeſſion.

5 Yet ſo if thou hear the voice of the Lord thy God, and keep all things that he hath ordained, and which I command thee this day, he will bleſs thee, as he hath promiſed.

6 Thou ſhalt lend to many nations, and thou ſhalt borrow of no man. Thou ſhalt have dominion over very many nations, and no one ſhall have dominion over thee.

7 If one of thy brethren that dwelleth within the gates of thy city, in the land which the Lord thy God will give thee, come to poverty, thou ſhalt not harden thy heart, nor cloſe thy hand,

8 But ſhalt open it to the poor man; thou ſhalt lend him that which thou perceiveſt he hath need of.

9 Beware leſt perhaps a wicked thought ſteal in upon thee, and thou ſay in thy heart: The ſeventh year of remiſſion draweth nigh; and thou turn away thy eyes from thy poor brother, denying to lend him that which he aſketh: leſt he cry againſt thee to the Lord, and it become a ſin unto thee.

10 But thou ſhalt give to him: neither ſhalt thou do any thing craftily in relieving his neceſſities: that the Lord thy God may bleſs thee at all times, and in all things to which thou ſhalt put thy hand.

11 There will not be wanting poor in the land of thy habitation: therefore I command thee to open thy hand to thy needy and poor brother, that liveth in the land.

12 When thy brother, a Hebrew man, or Hebrew woman, is ſold to thee, and hath ſerved thee ſix years, in the ſeventh year thou ſhalt let him go free:

13 And when thou ſendeſt him out free, thou ſhalt not let him go away empty:

14 But ſhalt give him for his way out of thy flocks, and out of thy barn-floor, and thy wine-preſs, wherewith the Lord thy God ſhall bleſs thee.

15 Remember that thou alſo waſt a bond-ſervant in the land of Egypt, and the Lord thy God made thee free, and therefore I now command thee *this*.

16 But if he ſay: I will

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charity: but it is an ordinance that all ſhould do their beſt endeavours to prevent any of their brethren from ſuffering the hardſhips of poverty and want.

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not depart: becauſe he loveth thee, and thy houſe, and findeth that he is well with thee:

17 Thou ſhalt take an awl, and bore through his ear in the door of thy houſe, and he ſhall ſerve thee for ever: thou ſhalt do in like manner to thy woman-ſervant alſo.

18 Turn not away thy eyes from them, when thou makeſt them free: becauſe he hath ſerved thee ſix years according to the wages of a hireling: that the Lord thy God may bleſs thee in all the works that thou doſt.

19 Of the firſtlings that come of thy herds and thy ſheep, thou ſhalt ſanctify to the Lord thy God whatſoever is of the male ſex. Thou ſhalt not work with the firſtling of a bullock, and thou ſhalt not ſhear the firſtlings of thy ſheep.

20 In the ſight of the Lord thy God ſhalt thou eat them every year in the place that the Lord ſhall chooſe, thou and thy houſe.

21 But if it have a blemiſh, or be lame, or blind, or in any part disfigured or feeble, it ſhall not be ſacrificed to the Lord thy God.

22 But thou ſhalt eat it within the gates of thy city: the clean and the unclean ſhall eat them alike as the roe, and as the hart.

23 Only thou ſhalt take heed, not to eat their blood, but pour it out on the earth as water.

CHAP. XVI.

The three principal ſolemnities to be obſerved: juſt judges to be appointed in every city: all occaſions of idolatry to be avoided.

OBSERVE the month of new corn, which is the firſt of the ſpring, that thou mayſt celebrate the phaſe to the Lord thy God: becauſe in this month the Lord thy God brought thee out of Egypt by night.

2 And thou ſhalt ſacrifice the phaſe to the Lord thy God, of ſheep, and of oxen, in the place which the Lord thy God ſhall chooſe that his name may dwell there.

3 Thou ſhalt not eat with it leavened bread: Seven days ſhalt thou eat without leaven the bread of affliction, becauſe thou cameſt out of Egypt in fear: that thou mayſt remember the day of thy coming out of Egypt all the days of thy life.

4 No leaven ſhall be ſeen in all thy coaſts for ſeven days, neither ſhall any of the fleſh, of that which was ſacrificed the firſt day in the evening, remain until morning.

5 Thou mayſt not immolate the phaſe in any one of thy cities which the Lord thy God will give thee;

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6 But in the place, which the Lord thy God shall choose, that his name may dwell there, thou shalt immolate the Phase in the evening, at the going down of the sun, at which time thou camest out of Egypt.

7 And thou shalt dress, and eat it in the place which the Lord thy God shall choose, and in the morning rising up thou shalt go into thy dwellings.

8 Six days shalt thou eat unleavened bread: and on the seventh day, because it is the assembly of the Lord thy God, thou shalt do no work.

9 Thou shalt number unto thee seven weeks from that day wherein thou didst put the sickle to the corn,

10 And thou shalt celebrate the festival of weeks to the Lord thy God, a voluntary oblation of thy hand, which thou shalt offer according to the blessing of the Lord thy God:

11 And thou shalt feast before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger and the fatherless and the widow, who abide with you: in the place which the Lord thy God shall choose, that his name may dwell there:

12 And thou shalt remember that thou wast a servant in Egypt: and thou shalt keep and do the things that are commanded.

13 Thou shalt celebrate the solemnity also of tabernacles, when thou hast gathered in thy fruit of the barn floor and of the wine press.

14 And thou shalt make merry in thy festival time, thou, thy son, and thy daughter, thy man-servant, and thy maid-servant, the Levite also and the stranger, and the fatherless and the widow that are within thy gates.

15 Seven days shalt thou celebrate feasts to the Lord thy God, in the place which the Lord shall choose; and the Lord thy God will bless thee in all thy fruits, and in every work of thy hands, and thou shalt be in joy.

16 Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose: in the feast of unleavened bread, in the feast of weeks, and in the feast of tabernacles. No one shall appear with his hands empty before the Lord:

17 But every one shall offer according to what he hath, according to the blessing of the Lord his God, which he shall give him.

18 Thou shalt appoint judges and magistrates in all thy gates, which the Lord

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thy God shall give thee, in all thy tribes: that they may judge the people with just judgment,

19 And not go aside to either part. Thou shalt not accept person nor gifts: for gifts blind the eyes of the wise, and change the words of the just.

20 Thou shalt follow justly after that which is just: that thou mayst live and possess the land which the Lord thy God shall give thee.

21 Thou shalt plant no grove, nor any tree, near the altar of the Lord thy God.

22 Neither shalt thou make nor set up to thyself a statue: which things the Lord thy God hateth.

CHAP. XVII.

Victims must be without blemish. Idolaters are to be slain. Controversies are to be decided by the high priest and council, whose sentence must be obeyed, under pain of death. The duty of a king, who is to receive the law of God at the priest's hands.

THOU shalt not sacrifice to the Lord thy God a sheep, or an ox, wherein there is blemish, or any fault: for that is an abomination to the Lord thy God.

2 When there shall be found among you, within any of thy gates which the Lord thy God shall give thee, man or woman that do evil in the sight of the Lord thy God, and transgress his covenant,

3 So as to go and serve strange gods, and adore them, the sun and the moon, and all * the host of heaven, which I have not commanded:

4 And this is told thee, and hearing it thou hast enquired diligently, and found it to be true, and that the abomination is committed in Israel:

5 Thou shalt bring forth the man or the woman, who have committed that most wicked thing, to the gates of thy city, and they shall be stoned.

6 By the mouth of two or three witnesses shall he die that is to be slain. Let no man be put to death, when only one beareth witness against him.

7 The hands of the witnesses shall be first upon him to kill him, and afterwards the hands of the rest of the people: that thou mayst take away the evil out of the midst of thee.

* Chap. XVII. ver. 3. *The host of heaven.* That is the stars.

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8 * If thou perceive that there be among you a hard and doubtful *matter* in judgment, between blood and blood, cause and cause, leprosy and leprosy: and thou see that the words of the judges within thy gates do vary: arise, and go up to the place which the Lord thy God shall choose.

9 And thou shalt come to the priests of the Levitical race, and to the judge, that shall be at that time: and thou shalt ask of them, and they shall shew thee the truth of the judgment.

10 And thou shalt do whatsoever they shall say, that preside in the place which the Lord shall choose, and what they shall teach thee,

11 According to his law; and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand.

12 But he that will be proud and refuse to obey the commandment of the priest, who ministreth at that time to the Lord thy God, and the decree of the judge, that man shall die, and thou shalt take away the evil from Israel.

13 And all the people hearing it shall fear, that no one afterwards swell with pride.

14 When thou art come into the land, which the Lord thy God will give thee, and possessest it, and dwellest in it, and shalt say: I will set a king over me, as all nations have that are round about:

15 Thou shalt set him whom the Lord thy God shall choose out of the number of thy brethren. Thou mayst not make a man of another nation king, that is not thy brother.

16 And when he is made *king*, he shall not multiply horses to himself, nor lead back the people into Egypt, being lifted up with the number of his horsemen, especially since the Lord hath commanded you to return no more the same way.

17 He shall not have many wives, that may allure his mind, nor immense sums of silver and gold.

18 But after he is raised to

* Ver. *If thou perceive*, &c. Here we see what authority God was pleased to give to the church-guides of the old testament, in deciding, without appeal, all controversies relating to the law; promising that they should not err therein; and punishing with death such as proudly refused to obey their decisions: and surely he has not done less for the church-guides of the new testament.

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the throne of his kingdom, he shall copy out to himself the Deuteronomy of this law in a volume, taking the copy of the priests of the Levitical tribe,

19 And he shall have it with him, and shall read it all the days of his life, that he may learn to fear the Lord his God, and keep his words and ceremonies, that are commanded in the law.

20 And that his heart be not lifted up with pride over his brethren, nor decline to the right or to the left, that he and his sons may reign a long time over Israel.

CHAP. XVIII.

The Lord is the inheritance of the priests and Levites. Heathenish abominations are to be avoided. The great PROPHET CHRIST *is promised. False prophets must be slain.*

THE priests and Levites, and all that are of the same tribe, shall have no part nor inheritance with the rest of Israel, because they shall eat the sacrifices of the Lord, and his oblations,

2 And they shall receive nothing else of the possession of their brethren: for the Lord himself is their inheritance, as he hath said to them.

3 This shall be the priest's due from the people, and from them that offer victims: whether they sacrifice an ox, or a sheep, they shall give to the priest the shoulder and the breast:

4 The first-fruits *also* of corn, of wine, and of oil, and a part of the wool from the shearing of their sheep.

5 For the Lord thy God hath chosen him of all thy tribes, to stand and to minister to the name of the Lord, him and his sons for ever.

6 If a Levite go out of any one of the cities throughout all Israel, in which he dwelleth, and have a longing mind to come to the place which the Lord shall choose.

7 He shall minister in the name of the Lord his God, as all his brethren the Levites *do*, that shall stand at that time before the Lord.

8 He shall receive the same portion of food that the rest do: besides that which is due to him in his own *city*, by succession from his fathers.

9 When thou art come into the land which the Lord thy God shall give thee, beware lest thou have a mind to imitate the abominations of those nations.

10 Neither let there be found among you any one that shall expiate his son or daughter, making them to pass through the fire: or

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that consulteth soothsayers, or observeth dreams and omens; neither let there be any wizard,

11 Nor charmer, nor any one that consulteth pythonick spirits, or fortune-tellers, or that seeketh the truth from the dead.

12 For the Lord abhorreth all these things, and for these abominations he will destroy them at thy coming.

13 Thou shalt be perfect, and without spot before the Lord thy God.

14 These nations, whose land thou shalt possess hearken to soothsayers and diviners: but thou art otherwise instructed by the Lord thy God.

15 The Lord thy God will raise up to thee a PROPHET of thy nation, and of thy brethren, like unto me: him thou shalt hear,

16 As thou desiredst of the Lord thy God in Horeb, when the assembly was gathered together, and saidst: Let me not hear any more the voice of the Lord my God, neither let me see any more this exceeding great fire, lest I die.

17 And the Lord said to me: They have spoken all things well.

18 I will raise them up a prophet out of the midst of their brethren like to thee: and I will put my words in his mouth, and he shall speak all that I shall command him.

19 And he that will not hear his words which he shall speak in my name, I will be the revenger.

20 But the prophet who, being corrupted with pride, shall speak in my name things that I did not command him to say, or in the name of strange gods, shall be slain.

21 And if in silent thought thou answer: How shall I know the word that the Lord hath not spoken?

22 Thou shalt have this sign: Whatsoever that same prophet foretelleth, in the name of the Lord and it cometh not to pass: that thing the Lord hath not spoken, but the prophet hath forged it by the pride of his mind: and therefore thou shalt not fear him.

CHAP. XIX.

The cities of refuge. Wilful murder and false witnesses must be punished.

WHEN the Lord thy God hath destroyed the nations, whose land he will deliver to thee, and thou shalt possess it, and shalt dwell in the cities & houses thereof:

2 Thou shalt separate to thee three cities in the midst of the land which the Lord will give thee in possession,

3 Paving diligently the way: and thou shalt divide the whole province of thy land equally into three parts:

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that he who is forced to flee for manſlaughter, may have near at hand whither to eſcape.

4 This ſhall be the law of the ſlayer that fleeth, whoſe life is to be ſaved: He that killeth his neighbour ignorantly, and who is proved to have had no hatred againſt him yeſterday and the day before;

5 But to have gone with him to the wood to hew wood, and in cutting down the tree, the ax ſlipped out of his hand, and the iron ſlipping from the handle, ſtruck his friend, and killed him: he ſhall flee to one of the cities aforeſaid, and live:

6 Leſt perhaps the next kinſman of him, whoſe blood was ſhed, puſhed on by his grief, ſhould purſue and apprehend him if the way be too long, and take away the life of him who is not guilty of death, becauſe he is proved to have had no hatred before againſt him that was ſlain.

7 Therefore I command thee, that thou ſeparate three cities at equal diſtance one from another.

8 And when the Lord thy God ſhall have enlarged thy borders, as he ſwore to thy fathers, and ſhall give thee all the land that he promiſed them,

9 (Yet ſo, if thou keep his commandments, and do the things which I command thee this day, that thou love the Lord thy God, and walk in his ways at all times) thou ſhalt add to thee other three cities, and ſhalt double the number of the three cities aforeſaid:

10 That innocent blood may not be ſhed in the midſt of the land which the Lord thy God will give thee to poſſeſs, leſt thou be guilty of blood.

11 But if any man hating his neighbour, lie in wait for his life, and riſe and ſtrike him, and he die, and he flee to one of the cities aforeſaid,

12 The ancients of his city ſhall ſend and take him out of the place of refuge, and ſhall deliver him into the hand of the kinſman of him whoſe blood was ſhed, and he ſhall die.

13 Thou ſhalt not pity him, and thou ſhalt take away the *guilt of* innocent blood out of Iſrael, that it may be well with thee.

14 Thou ſhalt not take nor remove thy neighbour's landmarks, which *thy* predeceſſors have ſet in thy poſſeſſion, which the Lord thy God will give thee in the land that thou ſhalt receive to poſſeſs.

15 One witneſs ſhall not riſe up againſt any man, whatſoever the ſin or wickedneſs be: but in the mouth of two or three witneſſes every word ſhall ſtand.

16 If a lying witneſs ſtand

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against a man, accusing him of transgression,

17 Both of them, between whom the controversy is, shall stand before the Lord in the sight of the priests and the judges that shall be in those days.

18 And when after most diligent inquisition, they shall find that the false witness hath told a lie against his brother:

19 They shall render to him as he meant to do to his brother, and thou shalt take away the evil out of the midst of thee:

20 That others hearing may fear, and may not dare to do such things.

21 Thou shalt not pity him, but shalt require life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

Laws relating to war.

IF thou go out to war against thy enemies, and see horsemen and chariots, and the numbers of the enemy's army greater than thine, thou shalt not fear them; because the Lord thy God is with thee, who brought thee out of the land of Egypt.

2 And when the battle is now at hand, the priest shall stand before the army, and shall speak to the people in this manner:

3 Hear O Israel, you join battle this day against your enemies, let not your heart be dismayed, be not afraid, do not give back, fear ye them not:

4 Because the Lord your God is in the midst of you, and will fight for you against your enemies, to deliver you from danger.

5 And the captain shall proclaim through every band in the hearing of the army: What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 What man is there that hath planted a vineyard, and hath not as yet made it to be common, whereof all men may eat? let him go, and return to his house: lest he die in the battle, and another man execute his office.

7 What man is there that hath espoused a wife, and not taken her? let him go, and return to his house, lest he die in the war, and another man take her.

8 After these things are declared they shall add the rest, and shall speak to the people: What man is there that is fearful and faint-hearted? let him go, and return to his house, lest he make the hearts of his brethren to fear, as he himself is possessed with fear.

9 And when the captains

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of the army shall hold their peace, and have made an end of speaking, every man shall prepare their bands to fight.

10 If at any time thou come to fight against a city, thou shalt first offer it peace.

11 If they receive it, and open the gates to thee, all the people that are therein, shall be saved, and shall serve thee paying tribute.

12 But if they will not make peace, and shall begin war against thee, thou shalt besiege it.

13 And when the Lord thy God shall deliver it into thy hands, thou shalt slay all that are therein of the male sex, with the edge of the sword,

14 Excepting women and children, cattle and other things that are in the city. And thou shalt divide all the prey to the army, and thou shalt eat the spoils of thy enemies, which the Lord thy God shall give thee.

15 So shalt thou do to all cities that are at a great distance from thee, and are not of these cities which thou shalt receive in possession.

16 But of those cities that shall be given thee thou shalt suffer none at all to live:

17 But thou shalt kill them with the edge of the sword, to wit, the Hethite, and the Amorrhite, and the Chananite, the Pherezite, and the Hevite, and the Jebusite, as the Lord thy God had commanded thee:

18 Lest they teach you to do all the abominations which they have done to their gods: and you should sin against the Lord your God.

19 When thou hast besieged a city a long time, and hath compassed it with bulwarks to take it, thou shalt not cut down the trees, that may be eaten of, neither shalt thou spoil the country round about with axes: for it is a tree, and not a man, neither can it increase the number of them that fight against thee.

20 But if there be any trees that are not fruitful, but wild, and fit for other uses, cut them down, and make engines, until thou take the city which fighteth against thee.

CHAP. XXI.

The expiation of a secret murder. The marrying a captive. The eldest son must not be deprived of his birthright for hatred of his mother. A stubborn son is to be stoned to death. When one is hanged on a gibbet, he must be taken down the same day, and buried.

WHEN there shall be found in the land, which the Lord thy God will give thee, the corpse of a man slain, and it is not known who is guilty of the murder,

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2 Thy ancients and judges shall go out, and shall measure from the place where the body lyes the distance of every city round about:

3 And the ancients of that city which they shall perceive to be nearer then the rest, shall take a heifer of the herd, that hath not drawn in the yoke, nor ploughed the ground,

4 And they shall bring her into a rough and stony valley, that never was ploughed nor sown: and there they shall strike off the head of the heifer:

5 And the priests the sons of Levi shall come, whom the Lord thy God hath chosen to minister to him, and to bless in his name, and that by their word every matter *should be decided*, and whatsoever is clean or unclean should be judged.

6 And the ancients of that city shall come to the person slain, and shall wash their hands over the heifer that was killed in the valley,

7 And shall say: Our hands did not shed this blood, nor did *our* eyes see it.

8 Be merciful to thy people Israel, whom thou hast redeemed, O Lord, and lay not innocent blood to their charge in the midst of thy people Israel. And the guilt of blood shall be taken from them;

9 And thou shalt be free from the innocent's blood, that was shed, when thou shalt have done what the Lord hath commanded thee.

10 If thou go out to fight against thy enemies, and the Lord thy God deliver them into thy hand and thou lead them away captives,

11 And seest in the number of the captives a beautiful woman, and lovest her, and wilt have her to wife,

12 Thou shalt bring her into thy house: and she shall shave her hair, and pare her nails,

13 And shall put off the raiment, wherein she was taken: and shall remain in thy house, and mourn for her father and mother one month: and after that thou shalt go in unto her, and shalt sleep with her, and she shall be thy wife.

14 But if afterwards she please thee not, thou shalt let her go free, but thou mayst not sell her for money, nor oppress her by might: because thou hast humbled her.

15 If a man have two wives, one beloved, and the other hated, and they have had children by him, and the son of the hated be the first-born,

16 And he meaneth to divide his substance among his sons: he may not make the son of the beloved the first-

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born, and prefer him before the son of the hated.

17 But he shall acknowledge the son of the hated for the first-born, and shall give him a double portion of all he hath: for this is the first of his children, and to him are due the first birth-rights.

18 If a man have a stubborn and unruly son, who will not hear the commandments of his father or mother, and being corrected, slighteth obedience:

19 They shall take him and bring him to the ancients of his city, and to the gate of judgment,

20 And shall say to them: This our son is rebellious and stubborn, he slighteth hearing our admonitions, he giveth himself to revelling, and to debauchery and banquetings:

21 The people of the city shall stone him: and he shall die, that you may take away the evil out of the midst of you, and all Israel hearing it may be afraid.

22 When a man hath committed a crime for which he is to be punished with death, and being condemned to die, is hanged on a gibbet:

23 His body shall not remain upon the tree, but shall be buried the same day: for he is accursed of God that hangeth on a tree: and thou shalt not defile thy land, which the Lord thy God shall give thee in possession.

CHAP. XXII.

Humanity towards neighbours. Neither sex may use the apparel of the other. Cruelty to be avoided even to birds. Battlements about the roof of a house. Things of divers kinds not to be mixed. The punishment of him that slandereth his wife, as also of adultery and rape.

THOU shalt not pass by if thou seest thy brother's ox or his sheep go astray: but thou shalt bring them back to thy brother.

2 And if thy brother be not nigh, or thou know him not: thou shalt bring *them* to thy house, and they shall be with thee until thy brother seek them, and receive them.

3 Thou shalt do in like manner with his ass, and with his raiment, and with every thing that is thy brother's which is lost: if thou find it, neglect it not as pertaining to another.

4 If thou see thy brother's ass or his ox to be fallen down in the way, thou shalt not slight it, but shalt lift it up with him.

5 A woman shall *not be* clothed with man's apparel, neither shall a man use woman's apparel: for he that

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doth these things is abominable before God.

6 If thou find, as thou walkest by the way, a bird's nest in a tree, or on the ground, and the dam sitting upon the young or upon the eggs: thou * shalt not take her with her young,

7 But shalt let her go, keeping the young which thou hast caught; that it may be well with thee, and thou mayst live a long time.

8 When thou buildest a new house, thou shalt make a ‡ battlement to the roof round about: lest blood be shed in thy house, and thou be guilty, if any one slip, and fall down headlong.

9 Thou shalt not sow thy vineyard with divers seeds: lest both the seed which thou hast sown, and the fruit of the vineyard, be sanctified together.

10 Thou shalt not plow with an ox and an ass together.

11 Thou shalt not wear a garment that is woven of woollen and linen together.

12 Thou shalt make strings in the hem at the four corners of thy cloke, wherewith thou shalt be covered.

13 If a man marry a wife, and afterwards hate her,

14 And seek occasions to put her away, laying to her charge a very ill name, and say: I took this woman to wife, and going in to her: I found her not a virgin:

15 Her father and mother shall take her, and shall bring with them the tokens of her virginity to the ancients of the city that are in the gate:

16 And the father shall say: I give my daughter unto this man to wife: and because he hateth her,

17 He layeth to her charge a very ill name, so as to say: I found not thy daughter a virgin: and behold these are the tokens of my daughter's virginity. And they shall spread the cloth before the ancients of the city:

18 And the ancients of that city shall take that man, and beat him,

19 Condemning him besides in a hundred sicles of silver, which he shall give to

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* Chap. XXII. Ver. 6. *Thou shalt not take, &c.* This was to shew them to exercise a certain mercy even to irrational creatures; and by that means to train them up to a horror of cruelty, and to the exercise of humanity and mutual charity one to another.

‡ Ver. 8 *Battlement.* This precaution was necessary, because all their houses had flat tops; and it was usual to walk and to converse together upon them.

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the damsel's father, because he hath defamed by a very ill name a virgin of Israel: and he shall have her to wife, and may not put her away all the days of his life.

20 But if what he chargeth her with be true, and virginity be not found in the damsel:

21 They shall cast her out of the doors of her father's house, and the men of the city shall stone her to death, and she shall die: because she hath done a wicked thing in Israel, to play the whore in her father's house: and thou shalt take away the evil out of the midst of thee.

22 If a man lie with another man's wife, they shall both die; that is to say, the adulterer and the adulteress: and thou shalt take away the evil out of Israel.

23 If a man have espoused a damsel that is a virgin, and some one find her in the city, and lie with her,

24 Thou shalt bring them both out to the gate of that city, and they shall be stoned: the damsel, because she cried not out, being in the city: the man, because he hath humbled his neighbour's wife. And thou shalt take away the evil from the midst of thee.

25 But if a man find a damsel that is betrothed, in the field, and taking hold of her, lie with her, he alone shall die:

26 The damsel shall suffer nothing, neither is she guilty of death: for as a robber riseth against his brother, and taketh away his life, so also did the damsel suffer.

27 She was alone in the field: she cried, and there was no man to help her,

28 If a man find a damsel that is a virgin, who is not espoused, and taking her, lie with her, and the matter come to judgment:

29 He that lay with her, shall give to the father of the maid fifty sicles of silver, and shall have her to wife, because he hath humbled her: he may not put her away all the days of his life.

30 No man shall take his father's wife, nor remove his covering.

CHAP. XXIII.

Who may and who may not enter into the church: uncleanness to be avoided: other precepts concerning fugitives, fornication, usury, vows, and eating other mens grapes or corn.

AN * eunuch, whose testicles are broken or

* Chap. XXIII. Ver. 1. *Eunuch.* By these are meant in the spiritual sense, such as are barren in good works.

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cut away, or yard cut off, ſhall not enter * into the church of the Lord.

2 A manzer, that is to ſay, one born of a proſtitute, ſhall not enter into the church of the Lord, until the tenth generation.

3 The Ammonite, and the Moabite, even after the tenth generation, ſhall not enter into the church of the Lord, for ever:

4 Becauſe they would not meet you with bread and water in the way, when you came out of Egypt: and becauſe they hired againſt thee Balaam, the ſon of Beor, from Meſopotamia in Syria, to curſe thee:

5 And the Lord thy God would not hear Balaam, and he turned his curſing into thy bleſſing, becauſe he loved thee.

6 Thou ſhalt not make peace with them, neither ſhalt thou ſeek their proſperity all the days of thy life for ever.

7 Thou ſhalt not abhor the Edomite, becauſe he is thy brother: nor the Egyptian, becauſe thou waſt a ſtranger in his land.

8 They that are born of them, in the third generation ſhall enter into the church of the Lord.

9 When thou goeſt out to war againſt thy enemies, thou ſhalt keep thyſelf from every evil thing.

10 If there be among you any man, that is defiled in a dream by night, he ſhall go forth out of the camp,

11 And ſhall not return, before he be waſhed with water in the evening: and after ſun-ſet he ſhall return into the camp.

12 Thou ſhalt have a place without the camp, to which thou mayſt go for the neceſſities of nature,

19 Carrying a paddle at thy girdle. And when thou ſitteſt down, thou ſhalt dig round about, and with the earth that is dug up thou ſhalt cover

14 That which thou art eaſed of (for the Lord thy God walketh in the midſt of thy camp, to deliver thee, and to give up thy enemies to thee) and let thy camp be holy, and let ‡ no uncleanneſs appear therein,

* Ver. 1. *Into the church.* That is, into the aſſembly or congregation of Iſrael, ſo as to have the privilege of an Iſraelite, or to be capable of any place or office among the people of God.

‡ Ver. 14. *No uncleanneſs.* This caution againſt ſuffering any filth in the camp, was to teach them to fly the filth of ſin, which driveth God away from the ſoul.

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leſt he go away from thee.

15 Thou ſhalt not deliver to his maſter the ſervant that is fled to thee.

16 He ſhall dwell with thee in the place that ſhall pleaſe him, and ſhall reſt in one of thy cities: give him no trouble.

17 There ſhall be no whore among the daughters of Iſrael, nor whoremonger among the ſons of Iſrael.

18 Thou ſhalt not offer the hire of a ſtrumpet, nor the price of a dog, in the houſe of the Lord thy God, whatſoever it be that thou haſt vowed: becauſe both theſe are an abomination to the Lord thy God.

19 Thou ſhalt not lend to thy brother money to uſury, nor corn, nor any other thing:

20 But * to the ſtranger. To thy brother thou ſhalt lend that which he wanteth, without uſury: that the Lord thy God may bleſs thee in all thy works in the land which thou ſhalt go in to poſſeſs.

21 When thou haſt made a vow to the Lord thy God, thou ſhalt not delay to pay it: becauſe the Lord thy God will require it. And if thou delay, it ſhall be imputed to thee for a ſin.

22 If thou wilt not promiſe, thou ſhalt be without ſin.

23 But that which is once gone out of thy lips, thou ſhalt obſerve, and ſhalt do as thou haſt promiſed to the Lord thy God, and haſt ſpoken with thy own will and thy own mouth.

24 Going into thy neighbour's vineyard, thou mayſt eat as many grapes as thou pleaſeſt: but muſt carry none out with thee.

25 If thou go into thy friend's corn, thou mayſt break the ears, and rub them in thy hand: but not reap them with a ſicle.

CHAP. XXIV.

Divorce permitted to avoid greater evil: the newly married muſt not go to war: of men-ſtealers, of leproſy, of pledges, of labourer's hire, of juſtice, and of charity to the poor.

IF a man take a wife, and have her, and ſhe find not favour in his eyes for ſome

* Ver. 20. *To the ſtranger.* This was a diſpenſation granted by God to his people, who being the Lord of all things, can give a right and title to one upon the goods of another. Otherwiſe the ſcripture every where condemns uſury, as contrary to the law of God, and a crying ſin. See *Exod.* xxii. 25. *Levit.* xxv. 36, 37. 2 *Eſd.* v. 7. *Pſalm* xiv. 5. *Ezek.* xviii. 8, 13, &c.

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uncleanneſs: he ſhall write a bill of divorce, and ſhall give it in her hand, and ſend her out of his houſe.

2 And when ſhe is departed and marrieth another huſband,

3 And he alſo hateth her, and hath given her a bill of divorce, and hath ſent her out of his houſe, or is dead:

4 The former huſband cannot take her again to wife: becauſe ſhe is defiled, and is become abominable before the Lord: leſt thou cauſe thy land to ſin, which the Lord thy God ſhall give thee to poſſeſs.

5 When a man hath lately taken a wife, he ſhall not go out to war, neither ſhall any publick buſineſs be enjoined him; but he ſhall be free at home without fault, that for one year he may rejoice with his wife.

6 Thou ſhalt not take the nether, or the upper milſtone to pledge: for he hath pledged his life to thee.

7 If any man be found ſoliciting his brother of the children of Iſrael, and ſelling him, ſhall take a price, he ſhall be put to death, and thou ſhalt take away the evil from the midſt of thee.

8 Obſerve diligently that thou incur not the ſtroke of the leproſy, but thou ſhalt do whatſoever the prieſts of the Levitical race ſhall teach thee, according to what I have commanded them, and fulfill thou it carefully.

9 Remember what the Lord your God did to Mary, in the way when you came out of Egypt.

10 When thou ſhalt demand of thy neighbour any thing that he oweth thee, thou ſhalt not go into his houſe to take away a pledge:

11 But thou ſhalt ſtand without, and he ſhall bring out to thee what he hath.

12 But if he be poor, the pledge ſhall not lodge with thee that night,

13 But thou ſhalt reſtore it to him preſently before the going down of the ſun: that he may ſleep in his own raiment, and bleſs thee, and thou mayſt have juſtice before the Lord thy God.

14 Thou ſhalt not refuſe the hire of the needy, and the poor, whether he be thy brother, or a ſtranger, that dwelleth with thee in the land, and is within thy gates:

15 But thou ſhalt pay him the price of his labour the ſame day, before the going down of the ſun, becauſe he is poor, and with it maintaineth his life: leſt he cry againſt thee to the Lord, and it be reputed to thee for a ſin.

16 The fathers ſhall not be put to death for the children, nor the children for the fathers, but every one ſhall die for his own ſin.

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17 Thou ſhalt not pervert the judgment of the ſtranger nor of the fatherleſs, neither ſhalt thou take away the widow's raiment for a pledge.

18 Remember that thou waſt a ſlave in Egypt, and the Lord thy God delivered thee from thence. Therefore I command thee to do this thing.

19 When thou haſt reaped the corn in thy field, and haſt forgot and left a ſheaf, thou ſhalt not return to take it away: but thou ſhalt ſuffer the ſtranger, and the fatherleſs, and the widow, to take it away, that the Lord thy God may bleſs thee in all the works of thy hands.

20 If thou have gathered the fruit of thy olive-trees, thou ſhalt not return to gather whatſoever remaineth on the trees: but ſhalt leave it for the ſtranger, for the fatherleſs, and for the widow.

21 If thou make the vintage of thy vineyard, thou ſhalt not gather the cluſters that remain, but they ſhall be for the ſtranger, the fatherleſs, and the widow.

22 Remember that thou alſo waſt a bond-man in Egypt, and therefore I command thee to do this thing.

CHAP. XXV.

Stripes muſt not exceed forty. The ox is not to be muzzled. Of raiſing ſeed to the brother. Of the immodeſt woman. Of unjuſt weight. Of deſtroying the Amalecites.

IF there be a controverſy between men, and they call upon the judges: they ſhall give the prize of juſtice to him whom they perceive to be juſt: and him whom they find to be wicked, they ſhall condemn of wickedneſs.

2 And if they ſee that the offender be worthy of ſtripes: they ſhall lay him down, and ſhall cauſe him to be beaten before them. According to the meaſure of the ſin ſhall the meaſure alſo of the ſtripes be:

3 Yet ſo, that they exceed not the number of forty: leſt thy brother depart ſhamefully torn before thy eyes.

4 Thou ſhalt * not muzzle the ox that treadeth out thy corn on the floor.

5 When brethren dwell together, and one of them dieth without children, the wife of the deceaſed ſhall not marry to another: but his brother ſhall take her,

* Chap. XXV. Ver. 4. *Not muzzle, &c.*. St Paul underſtands this of the ſpiritual labourer in the church of God, who is not to be denied his maintenance, 1. *Cor.* ix. 8, 9, 10.

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and raise up his seed for his brother:

6 And the first son he shall have of her he shall call by his name, that his name be not abolished out of Israel.

7 But if he will not take his brother's wife, who by law belongeth to him, the woman shall go to the gate of the city, and call upon the ancients, and say: My husband's brother refuseth to raise up his brother's name in Israel: and will not take me to wife.

8 And they shall cause him to be sent for forthwith, and shall ask him. If he answer: I will not take her to wife:

9 The woman shall come to him before the ancients, and shall take off his shoe from his foot, and spit in his face, and say: So shall it be done to the man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of the unshod.

11 If two men have words together, and one begin to fight against the other, and the other's wife willing to deliver her husband out of the hand of the stronger, shall put forth her hand, and take him by the secrets:

12 Thou shalt cut off her hand; neither shalt thou be moved with any pity in her regard.

13 Thou shalt not have diverse weights in thy bag, a greater and a less:

14 Neither shall there be in thy house a greater bushel and a less:

15 Thou shalt have a just and a true weight, and thy bushel shall be equal and true: that thou mayst live a long time upon the land which the Lord thy God shall give thee.

16 For the Lord thy God abhorreth him that doth these things, and he hateth all injustice.

17 Remember what * Amalec did to thee in the way when thou camest out of Egypt:

18 How he met thee, and slew the hindmost of thy army, who sat down being weary, when thou wast spent with hunger and labour, and he feared not God.

19 Therefore when the

* Ver. 17. *Amalec.* This order for destroying the Amalecites, in the mystical sense, sheweth how hateful they are to God, and what punishments they are to look for from his justice, who attack and discourage his servants when they are but just come out, as it were, of the Egypt of this wicked world, and being yet weak and faint-hearted, are but beginning their journey to the land of promise.

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Lord thy God shall give thee rest, and shall have subdued all the nations round about in the land, which he hath promised thee: thou shalt blot out his name from under heaven. See thou forget it not.

CHAP. XXVI.

The form of words with which the first-fruits and tithes are to be offered. God's covenant.

AND when thou art come into the land which the Lord thy God will give thee to possess, and hast conquered it, and dwellest in it:

2 Thou shalt take the first of all thy fruits, and put them in a basket, and shalt go to the place which the Lord thy God shall choose, that his name may be invocated there:

3 And thou shalt go to the priest that shall be in those days, and say to him: I profess this day before the Lord thy God, that I am come into the land for which he swore to our fathers, that he would give it us.

4 And the priest, taking the basket at thy hand, shall set it before the altar of the Lord thy God:

5 And thou shalt speak thus in the sight of the Lord thy God: * The Syrian pursued my father, who went down into Egypt, and sojourned there in a very small number, and grew into a nation great and strong and of an infinite multitude.

6 And the Egyptians afflicted us, and persecuted us, laying on us most grievous burdens:

7 And we cried to the Lord the God of our fathers: who heard us, and loooked down upon our affliction, and labour, and distress:

8 And brought us out of Egypt with a strong hand, and a stretched out arm, with great terror, with signs and wonders:

9 And brought us into this place, and gave us this land, flowing with milk and honey.

10 And therefore now I offer the first-fruits of the land which the Lord hath given me. And thou shalt leave them in the sight of the Lord thy God, adoring the Lord thy God.

11 And thou shalt feast in all the good things which the Lord thy God hath given thee, and thy house, thou and the Levite, and the stranger that is with thee.

12 When thou hast made an end of tithing all thy fruits, in the third year of tithes thou shalt give it to the

* Chap. XXVI. Ver. 5. *The Syrian.* Laban. See *Gen.* xxvii.

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Levite and to the ſtranger, and to the fatherleſs, and to the widow, that they may eat within thy gates, and be filled:

13 And thou ſhalt ſpeak *thus* in the ſight of the Lord thy God: I have taken that which was ſanctified out of my houſe, and I have given it to the Levite and to the ſtranger, and to the fatherleſs and to the widow, as thou haſt commanded me: I have not tranſgreſſed thy commandments nor forgotten thy precepts.

14 I have not eaten of them in my mourning, nor ſeparated them for any uncleanneſs, nor ſpent any thing of them in funerals. I have obeyed the voice of the Lord my God, and have done all things as thou haſt commanded me.

15 Look from thy ſanctuary, and thy high habitation of heaven, and bleſs thy people Iſrael, and the land which thou haſt given us, as thou didſt ſwear to our fathers; a land flowing with milk and honey.

16 This day the Lord thy God hath commanded thee to do theſe commandments and judgments: and to keep and fulfil them with all thy heart, and with all thy ſoul.

17 Thou haſt choſen the Lord this day to be thy God, and to walk in his ways and keep his ceremonies, and precepts and judgments, and obey his command.

18 And the Lord hath choſen thee this day to be his peculiar people, as he hath ſpoken to thee, and to keep all his commandments:

19 And to make thee higher than all nations which he hath created, to his own praiſe, and name, and glory: that thou mayſt be a holy people of the Lord thy God, as he hath ſpoken.

CHAP. XXVII.

The commandments must be written on ſtones; and an altar erected, and ſacrifices offered. The obſervers of the commandments are to be bleſſed, and the tranſgreſſors curſed.

AND Moſes with the ancients of Iſrael commanded the people, ſaying: Keep every commandment that I command you this day.

2 And when you are paſſed over the Jordan into the land which the Lord thy God will give thee, thou ſhalt ſet up great ſtones, and ſhalt plaiſter them over with plaiſter,

3 That thou mayſt write on them all the words of this law, when thou art paſſed over the Jordan: that thou mayſt enter into the land which the Lord thy God will give thee, a land flowing with

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milk and honey, as he ſwore to thy fathers.

4 Therefore when you are paſſed over the Jordan, ſet up the ſtones which I command you this day, in mount Hebal, and thou ſhalt plaiſter them with plaiſter.

5 And thou ſhalt build there an altar to the Lord thy God, of ſtones which iron hath not touched,

6 And of ſtones not faſhioned nor poliſhed: and thou ſhalt offer upon it holocauſts to the Lord thy God.

7 And ſhalt immolate peace-victims, and eat there, and feaſt before the Lord thy God.

8 And thou ſhalt write upon the ſtones all the words of this law plainly and clearly.

9 And Moſes and the prieſts of the race of Levi ſaid to all Iſrael: Attend, and hear, O Iſrael: This day thou art made the people of the Lord thy God:

10 Thou ſhalt hear his voice, and do the commandments and juſtices which I command thee.

11 And Moſes commanded the people in that day, ſaying:

12 Theſe ſhall ſtand upon mount Garizim to bleſs the people, when you are paſt the Jordan: Simeon, Levi, Juda, Iſſachar, Joſeph, and Benjamin.

13 And over-againſt them ſhall ſtand on mount Hebal to curſe, Ruben, Gad, and Aſer, and Zabulon, Dan, and Nephthali:

14 And the Levites ſhall pronounce, and ſay to all the men of Iſrael, with a loud voice:

15 Curſed be the man that maketh a graven and molten thing, the abomination of the Lord, the work of the hands of artificers, and ſhall put it in a ſecret place: and all the people ſhall anſwer, and ſay: Amen.

16 Curſed be he that honoureth not his father and mother: and all the people ſhall ſay: Amen.

17 Curſed be he that removeth his neighbour's landmarks: and all the people ſhall ſay: Amen.

18 Curſed be he that maketh the blind to wander out of his way: and all the people ſhall ſay: Amen.

19 Curſed be he that perverteth the judgment of the ſtranger, of the fatherleſs and the widow: and all the people ſhall ſay: Amen.

20 Curſed be he that lieth with his father's wife, and uncovereth his bed: and all the people ſhall ſay: Amen.

21 Curſed be he that lieth with any beaſt: and all the people ſhall ſay: Amen.

22 Curſed be he that lieth with his ſiſter, the daughter of his father or of his mother;

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and all the people shall say: Amen.

23 Cursed be he that lieth with his mother-in-law: and all the people shall say: Amen.

24 Cursed be he that secretly killeth his neighbour: and all the people shall say: Amen.

25 Cursed be he that taketh gifts to slay an innocent person: and all the people shall say: Amen.

26 Cursed be he that abideth not in the words of this law, and fulfilleth them not in work: and all the people shall say: Amen.

CHAP. XXVIII.

Many blessings are promised to the observers of God's commandments: and curses threatened to transgressors.

NOW if thou wilt hear the voice of the Lord thy God, to do and keep all his commandments which I command thee this day, the Lord thy God will make thee higher than all the nations that are on the earth.

2 And * all these blessings shall come upon thee and overtake thee: yet so if thou hear his precepts.

3 Blessed shalt thou be in the city, and blessed in the field.

4 Blessed shall be the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle, the droves of thy herds, and the folds of thy sheep.

5 Blessed shall be thy barns, and blessed thy stores.

6 Blessed shalt thou be coming in and going out.

7 The Lord shall cause thy enemies that rise up against thee to fall down before thy face: one way shall they come out against thee, and seven ways shall they flee before thee.

8 The Lord will send forth a blessing upon thy storehouses, and upon all the works of thy hands: and will bless thee in the land that thou shalt receive.

9 The Lord will raise thee up to be a holy people to himself, as he swore to thee: if thou keep the commandments of the Lord thy God, and walk in his ways.

10 And all the people of the

* Chap. XXVIII. Ver. 2. *All these blessings*, &c. In the old testament, God promised *temporal* blessings to the keepers of his law, heaven not being opened as yet; and that gross and sensual people being more moved with present and sensible things. But in the new testament the goods that are promised us are spiritual and eternal: and temporal evils are turned into blessings.

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earth ſhall ſee that the name of the Lord is invocated upon thee, and they ſhall fear thee.

11 The Lord will make thee abound with all goods, with the fruit of thy womb, and the fruit of thy cattle, with the fruit of thy land, which the Lord ſwore to thy fathers that he would give thee.

12 The Lord will open his excellent treaſure, the heaven, that it may give rain in due ſeaſon: and he will bleſs all the works of thy hands. And thou ſhalt lend to many nations, and ſhall not borrow of any one.

13 And the Lord ſhall make thee the head, and not the tail: and thou ſhalt be always above, and not beneath: yet ſo, if thou wilt hear the commandments of the Lord thy God which I command thee this day, and keep and do them,

14 And turn not away from them, neither to the right hand nor to the left, nor follow ſtrange gods, nor worſhip them.

15 But if thou wilt not hear the voice of the Lord thy God, to keep, and to do all his commandments and ceremonies, which I command thee this day, * all theſe curſes ſhall come upon thee. and overtake thee.

16 Curſed ſhalt thou be in the city, curſed in the field.

17 Curſed *ſhall be* thy barn, and curſed thy ſtores.

18 Curſed ſhall be the fruit of thy womb, and the fruit of thy ground, the herds of thy oxen, and the flocks of thy ſheep.

19 Curſed ſhalt thou be coming in, and curſed going out.

20 The Lord ſhall ſend upon thee famine and hunger and a rebuke upon all the works which thou ſhalt do: until he conſume and deſtroy thee quickly, for thy moſt wicked inventions, by which thou haſt forſaken me.

21 May the Lord ſet the peſtilence upon thee, until he conſume thee out of the land which thou ſhalt go in to poſſeſs.

22 May the Lord afflict thee with miſerable want, with the fever and with cold, with burning and with heat, and with corrupted air, and with blaſting, and purſue thee till thou periſh.

23 Be the heaven, that is

* Ver. 15. *All theſe curſes, &c.* Thus God dealt with the tranſgreſſors of his law in the old teſtament: but now he often ſuffers ſinners to proſper in this world, rewarding them for ſome little good they have done, and reſerving their puniſhment for the other world.

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over thee, of braſs: and the ground thou treadeſt on, of iron.

24 The Lord give thee duſt for rain upon thy land, and let aſhes come down from heaven upon thee, till thou be conſumed.

25 The Lord make thee to fall down before thy enemies; one way mayſt thou go out againſt them, and flee ſeven *ways*, and be ſcattered throughout all the kingdoms of the earth.

26 And be thy carcaſs meat for all the fowls of the air, and the beaſts of the earth, and be there none to drive them away.

27 The Lord ſtrike thee with the ulcer of Egypt, and the part of thy body, by which the dung is caſt out, with the ſcab and with the itch: ſo that thou canſt not be healed:

28 The Lord ſtrike thee with madneſs and blindneſs and fury of mind,

29 And mayſt thou grope at mid-day as the blind is wont to grope in the dark, and not make ſtrait thy ways. And mayſt thou at all times ſuffer wrong, and be oppreſſed with violence, and mayſt thou have no one to deliver thee.

30 Mayſt thou take a wife, and another ſleep with her. Mayſt thou build a houſe, and not dwell therein. Mayſt thou plant a vineyard, and not gather the vintage thereof.

31 May thy ox be ſlain before thee, and thou not eat thereof. May thy aſs be taken away in thy ſight, and not reſtored to thee. May thy ſheep be given to thy enemies, and may there be none to help thee.

32 May thy ſons and thy daughters be given to another people, thy eyes looking on, and languiſhing at the ſight of them all the day, and may there be no ſtrength in thy hand.

33 May a people, which thou knoweſt not, eat the fruits of thy land, and all thy labours: and mayſt thou always ſuffer oppreſſion, and be cruſhed at all times,

34 And be aſtoniſhed at the terror of thoſe things which thy eyes ſhall ſee.

35 May the Lord ſtrike thee with a very ſore ulcer in the knees and in the legs, and be thou uncurable from the ſole of the foot to the top of thy head.

36 The Lord ſhall bring thee, and thy king, whom thou ſhalt have appointed over thee, into a nation which thou and thy fathers know not: and there thou ſhalt ſerve ſtrange gods, wood and ſtone.

37 And thou ſhalt be loſt, as a proverb and a by-word to all people, among whom the Lord ſhall bring thee in.

38 Thou ſhalt caſt much ſeed into the ground, and ga-

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ther little: becauſe the locuſts ſhall conſume all.

39 Thou ſhalt plant a vineyard, and dig it, and ſhalt not drink the wine, nor gather any thing thereof: becauſe it ſhall be waſted with worms.

40 Thou ſhalt have olive-trees in all thy borders, and ſhalt not be anointed with the oil: for the olives ſhall fall off and periſh.

41 Thou ſhalt beget ſons and daughters, and ſhalt not enjoy them: becauſe they ſhall be led into captivity.

42 The blaſt ſhall conſume all the trees and the fruits of thy ground.

43 The ſtranger that liveth with thee in the land, ſhall riſe up over thee, and ſhall be higher: and thou ſhalt go down, and be lower.

44 He ſhall lend to thee, and thou ſhalt not lend to him. He ſhall be as the head, and thou ſhalt be the tail.

45 And all theſe curſes ſhall come upon thee, and ſhall purſue and overtake thee till thou periſh: becauſe thou heardſt not the voice of the Lord thy God, and didſt not keep his commandments and ceremonies, which he commanded thee.

46 And they ſhall be as ſigns and wonders on thee, and on thy ſeed for ever.

47 Becauſe thou didſt not ſerve the Lord thy God with joy and gladneſs of heart, for the abundance of all things,

48 Thou ſhalt ſerve thy enemy, whom the Lord will ſend upon thee, in hunger, and thirſt, and nakedneſs, and in want of all things: and he ſhall put an iron yoke upon thy neck, till he conſume thee.

49 The Lord will bring upon thee a nation from afar, and from the uttermoſt ends of the earth, like an eagle that flieth ſwiftly: whoſe tongue thou canſt not underſtand:

50 A moſt inſolent nation, that will ſhew no regard to the ancient, nor have pity on the infant,

51 And will devour the fruit of thy cattle, and the fruits of thy land: until thou be deſtroyed, and will leave thee no wheat, nor wine, nor oil, nor herds of oxen, nor flocks of ſheep: until he deſtroy thee,

52 And conſume thee in all thy cities, and thy ſtrong and high walls be brought down, wherein thou truſtedſt in all thy land. Thou ſhalt be beſieged within thy gates in all thy land, which the Lord thy God will give thee:

53 And thou ſhalt eat the fruit of thy womb, and the fleſh of thy ſons and of thy daughters, which the Lord thy God ſhall give thee, in the diſtreſs and extremity

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wherewith thy enemy shall oppress thee.

54 The man that is nice among you, and very delicate, shall envy his own brother, and his wife that lieth in his bosom,

55 So that he will not give them of the flesh of his children, which he shall eat: because he hath nothing else in the siege and the want wherewith thy enemies shall distress thee within all thy gates.

56 The tender and delicate woman, that could not go upon the ground, nor set down her foot for over much niceness and tenderness, will envy her husband who lieth in her bosom, the flesh of her son and of her daughter,

57 And the filth of the after-births that come forth from between her thighs, and the children that are born the same hour. For they shall eat them secretly for the want of all things in the siege, and distress wherewith thy enemy shall oppress thee within thy gates.

58 If thou wilt not keep and fulfil all the words of of this law that are written in this volume, and fear his glorious and terrible name, that is: The Lord thy God:

59 The Lord shall increase thy plagues, and the plagues of thy seed, plagues great and lasting, infirmities grievous and perpetual.

60 And he shall bring back on thee all the afflictions of Egypt, which thou wast afraid of, and they shall stick fast to thee.

61 Moreover the Lord will bring upon thee all the diseases and plagues that are not written in the volume of this law, till he consume thee:

62 And you shall remain few in number who before were as the stars of heaven for multitude, because thou heardst not the voice of the Lord thy God.

63 And as the Lord rejoiced upon you before, doing good to you, and multiplying you: so he shall rejoice destroying and bringing you to nought, so that you shall be taken away from the land which thou shalt go in to possess.

64 The Lord shall scatter thee among all people, from the farthest parts of the earth to the ends thereof: and there thou shalt serve strange gods, which both thou art ignorant of and thy fathers, wood and stone.

65 Neither shalt thou be quiet even in those nations, nor shall there be any rest for the sole of thy foot. For the Lord will give thee a fearful heart, and languishing eyes, and a soul consumed with pensiveness:

66 And thy life shall be as it were hanging before

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thee. Thou shalt fear night and day, neither shalt thou trust thy life.

67 In the morning thou shalt say: Who will grant me evening? and at evening: Who will grant me morning? for the fearfulness of thy heart wherewith thou shalt be terrified, and for those things which thou shalt see with thy eyes.

68 The Lord shall bring thee again with ships into Egypt, by the way whereof he said to thee that thou shouldst see it no more. There shalt thou be set to sale to thy enemies for bond-men and bond-women, and no man shall buy you.

CHAP. XXIX.

The covenant is solemnly confirmed between God and his people. Threats against those that shall break it.

THESE are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab: beside that covenant which he made with them in Horeb.

2 And Moses called all Israel, and said to them: You have seen all the things that the Lord did before you in the land of Egypt to Pharao, and to all his servants, and to his whole land,

3 The great temptations, which thy eyes have seen, those mighty signs and wonders,

4 And the Lord * hath not given you a heart to understand, and eyes to see, and ears that may hear, unto this present day.

5 He hath brought you forty years through the desart: your garments are not worn out, neither are the shoes of your feet consumed with age.

6 You have not eaten bread, nor have you drunk wine or strong drink: that you might know that I am the Lord your God.

7 And you came to this place: and Sehon king of Hesebon, and Og king of Basan, came out against us to fight, and we slew them,

8 And took their land, and delivered it for a possession to Ruben and Gad, and the half tribe of Manasses.

9 Keep therefore the words of this covenant, and fulfil them: that you may understand all that you do.

10 You all stand this day before the Lord your God, your princes, and tribes, and ancients, and doctors, all the people of Israel,

11 Your children and your wives, and the stranger that

* Chap. XXIX. Ver. 4. *Hath not given you, &c.* Through your own fault, and because you resisted his grace.

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abideth with thee in the camp, besides the hewers of wood, and them that bring water:

12 That thou mayst pass in the covenant of the Lord thy God, and in the oath which this day the Lord thy God maketh with thee:

13 That he may raise thee up a people to himself, and he may be thy God, as he hath spoken to thee, and as he swore to thy fathers Abraham, Isaac, and Jacob.

14 Neither with you only do I make this covenant, and confirm these oaths,

15 But with all that are present and that are absent.

16 For you know how we dwelt in the land of Egypt, and how we have passed through the midst of nations; and passing through them,

17 You have seen their abominations and filth, that is to say, their idols, wood and stone, silver and gold, which they worshipped.

18 Lest perhaps there should be among you a man or a woman, a family or a tribe, whose heart is turn away this day from the Lord our God, to go and serve the gods of those nations: and there should be among you a root bringing forth gall and bitterness.

19 And when he shall hear the words of this oath, he should bless himself in his heart, saying: I shall have peace, and will walk on in the naughtiness of my heart: and * the drunken may consume the thirsty,

20 And the Lord should not forgive him: but his wrath and jealousy against that man should be exceedingly enkindled at that time, and all the curses that are written in this volume should light upon him: and the Lord should blot out his name from under heaven,

21 And utterly destroy him out of all the tribes of Israel, according to the curses that are contained in the book of this law and covenant.

22 And the following generation shall say, and the children that shall be born hereafter, and the strangers, that shall come from a far, seeing the plagues of that

* Ver. 19. *The drunken, &c. absumat ebria sitientem.* It is a proverbial expression, which may either be understood, as spoken by the sinner, *blessing*, that is, flattering himself in his sins with the imagination of peace, and so great an abundance as may satisfy, and, as it were, *consume* all *thirst* and want: or it may be referred to the *root of bitterness*, spoken of before, which being *drunken* with sin may attract, and by that means *consume* such as *thirst* after the like evils.

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land, and the evils wherewith the Lord hath afflicted it,

23 Burning it with brimstone, and the heat of salt, so that it cannot be sown any more, nor any green thing grow therein, after the example of the destruction of Sodom and Gomorrha, Adama and Seboim, which the Lord destroyed in his wrath and indignation.

24 And all the nations shall say: Why hath the Lord done thus to this land? what meaneth this exceeding great heat of his wrath?

25 And they shall answer: Because they forsook the covenant of the Lord, which he made with their fathers, when he brought them out of the land of Egypt:

26 And they have served strange gods, and adored them, whom they knew not, and for whom they had not been assigned:

27 Therefore the wrath of the Lord was kindled against this land, to bring upon it all the curses that are written in this volume:

28 And he hath cast them out of their land, in anger and in wrath, and in very great indignation, and hath thrown them into a strange land, as it is seen this day.

29 * Secret things to the Lord our God: *things* that are manifest to us and to our children for ever, that we may do all the words of this law.

CHAP. XXX.

Great mercies are promised to the penitent; God's commandment is feasible. Life and death are set before them.

NOW when all these things shall be come upon thee, the blessing or the curse, which I have set forth before thee: and thou shalt be touched with repentance of thy heart, among all the nations into which the Lord thy God shall have scattered thee,

2 And shalt return to him, and obey his commandments as I command thee this day, thou and thy children, with all thy heart and with all thy soul:

3 The Lord thy God will bring back again thy captivity, and will have mercy on thee, and gather thee again out of all the nations into which he scattered thee before.

4 If thou be driven as far

* Ver. 29. *Secret things, &c.* As much as to say, such things beleng to, and are known to God alone: our business must be to observe what he has *revealed* and *manifested* to us, and to direct our lives accordingly.

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as the poles of heaven, the Lord thy God will fetch thee back from thence,

5 And will take thee to himself, and bring thee into the land which thy fathers possessed, and thou shalt possess it: and blessing thee, he will make thee more numerous than were thy fathers.

6 The Lord thy God will circumcise thy heart, and the heart of thy seed: that thou mayst love the Lord thy God with all thy heart and with all thy soul, that thou mayst live.

7 And he will turn all these curses upon thy enemies, and upon them that hate and persecute thee.

8 But thou shalt return, and hear the voice of the Lord thy God, and shalt do all the commandments which I command thee this day:

9 And the Lord will make thee abound in all the works of thy hands, in the fruit of thy womb, and in the fruit of thy cattle, in the fruitfulness of thy land, and in the plenty of all things. For the Lord will return to rejoice over thee in all good things, as he rejoiced in thy fathers:

10 Yet so, if thou hear the voice of the Lord thy God, and keep his precepts and ceremonies, which are written in this law: and return to the Lord thy God with all thy heart and with all thy soul.

11 This commandment, that I command thee this day, is not above thee, nor far off from thee,

12 Nor is it in heaven that thou shouldst say: Which of us can go up to heaven to bring it to us, and we may hear and fulfil it in work?

13 Nor is it beyond the sea: that thou mayst excuse thyself, and say: Which of us can cross the sea, and bring it unto us, that we may hear, and do that which is commanded?

14 But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayst do it.

15 Consider that I have set before thee this day life and good, and on the other hand, death and evil:

16 That thou mayst love the Lord thy God, and walk in his ways, and keep his commandments and ceremonies and judgments: and thou mayst live, and he may multiply thee, and bless thee in the land which thou shalt go in to possess.

17 But if thy heart be turned away, so that thou wilt not hear, and being deceived with error, thou adore strange gods, and serve them:

18 I foretel thee this day that thou shalt perish, and shalt remain but a short time in the land, to which thou shalt pass over the Jordan, and shalt go in to possess it.

19 I call heaven and earth

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to witness this day, that I have set before you life and death, blessing and cursing. Choose therefore life, that both thou and thy seed may live:

20 And that thou mayst love the Lord thy God, and obey his voice, and adhere to him (for he is thy life, and the length of thy days) that thou mayst dwell in the land, for which the Lord swore to thy fathers, Abraham, Isaac, and Jacob, that he would give it them.

CHAP. XXXI.

Moses encourageth the people, and Josue who is appointed to succeed him. He delivereth the law to the priests. God foretelleth that the people will often forsake him, and that he will punish them. He commandeth Moses to write a canticle, as a constant remembrancer of the law.

AND Moses went, and spoke all these words to all Israel,

2 And he said to them: I am this day a hundred and twenty years old, I can no longer go out and come in, especially as the Lord also hath said to me: Thou shalt not pass over this Jordan.

3 The Lord thy God then will pass over before thee: he will destroy all these nations in thy sight, and thou shalt possess them: and this Josue shall go over before thee, as the Lord hath spoken.

4 And the Lord shall do to them as he did to Sehon and Og the kings of the Amorrhites, and to their land, and shall destroy them.

5 Therefore when the Lord shall have delivered these also to you, you shall do in like manner to them as I have commanded you.

6 Do manfully, and be of good heart: fear not, nor be ye dismayed at their sight: for the Lord thy God he himself is thy leader, and will not leave thee nor forsake thee.

7 And Moses called Josue, and said to him before all Israel: Take courage, and be valiant: for thou shalt bring this people into the land which the Lord swore he would give to their fathers, and thou shalt divide it by lot.

8 And the Lord who is your leader, he himself will be with thee: he will not leave thee nor forsake thee: fear not, neither be dismayed.

9 And Moses wrote this law, and delivered it to the priests the sons of Levi, who carried the ark of the covenant of the Lord, and to all the ancients of Israel.

10 And he commanded them, saying: After seven years, in the year of remission in the feast of tabernacles,

11 When all Israel come

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together, to appear in the sight of the Lord thy God in the place which the Lord shall choose, thou shalt read the words of this law before all Israel, in their hearing.

12 And the people being all assembled together, both men and women, children, and strangers, that are within thy gates: that hearing they may learn, and fear the Lord your God, and keep, and fulfil all the words of this law.

13 That their children also, who now are ignorant, may hear, and fear the Lord their God, all the days that they live in the land whither you are going over the Jordan to possess it:

14 And the Lord said to Moses: Behold the days of thy death are nigh: call Josue, and stand ye in the tabernacle of the testimony, that I may give him a charge. So Moses and Josue went, and stood in the tabernacle of the testimony.

15 And the Lord appeared there in the pillar of a cloud, which stood in the entry of the tabernacle.

16 And the Lord said to Moses: Behold thou shalt sleep with thy fathers, and this people rising up will go a whoring after strange gods in the land to which it goeth in to dwell: there will they forsake me, and will make void the covenant which I have made with them.

17 And my wrath shall be kindled against them in that day: and I will forsake them, and will hide my face from them, and they shall be devoured: all evils and afflictions shall find them; so that they shall say in that day: In truth it is because God is not with me, that these evils have found me.

18 But I will hide, and cover my face in that day, for all the evils which they have done, because they have followed strange gods.

19 Now therefore write you this canticle, and teach the children of Israel; that they may know it by heart, and sing it by mouth, and this song may be unto me for a testimony among the children of Israel.

20 For I will bring them into the land, for which I swore to their fathers, that floweth with milk and honey. And when they have eaten, and are full and fat, they will turn away after strange gods, and will serve them: and will despise me, and make void my covenant.

21 And after many evils and afflictions shall have come upon them, this canticle shall answer them for a testimony, which no oblivion shall take away out of the mouth of

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their seed. For I know their thoughts, and what they are about to do this day, before that I bring them into the land which I have promised them.

22 Moses therefore wrote the canticle, and taught it the children of Israel.

23 And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee.

24 Therefore after Moses had wrote the words of this law in a volume, and finished it:

25 He commanded the Levites, who carried the ark of the covenant of the Lord, saying:

26 Take this book, and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a testimony against thee.

27 For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead?

28 Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them.

29 For I know, that, after my death, you will do wickedly, and will quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands.

30 Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end:

CHAP. XXXII.

A canticle for the remembrance of the law. Moses is commanded to go up into a mountain, from whence he shall see the promised land, but not enter into it.

HEAR, O ye heavens, the things I speak, let the earth give ear to the words of my mouth.

2 Let my doctrine gather as the rain, let my speech distil as the dew, as a shower upon the herb, and as drops upon the grass.

3 Because I will invoke the name of the Lord: give ye magnificence to our God.

4 The works of God are perfect, and all his ways are judgments: God is faithful, and without any iniquity, he is just and right.

5 They have sinned against him, and are none of his children in *their* filth: *they are a* wicked and perverse generation.

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6 Is this the return thou makest to the Lord, O foolish and senseless people? Is not he thy father, that hath possessed thee, and made thee, and created thee?

7 Remember the days of old, think upon every generation: ask thy father, and he will declare to thee: thy elders and they will tell thee.

8 When the most high divided the nations: when he separated the sons of Adam, he appointed the bounds of people according to the number of the children of Israel.

9 But the Lord's portion is his people: Jacob the lot of his inheritance.

10 He found him in a desart land, in a place of horror, and of waste wilderness: he led him about, and taught him; and he kept him as the apple of his eye.

11 As the eagle enticing her young to fly, and hovering over them, he spread his wings, and hath taken him and carried him on his shoulders.

12 The Lord alone was his leader: and there was no strange God with him.

13 He set him upon high land: that he might eat the fruits of the fields, that he might suck honey out of the rock, and oil out of the hardest stone.

14 Butter of the herd, and milk of the sheep with the fat of lambs, and of the rams of the breed of Basan: and goats with the marrow of wheat, and might drink the purest blood of the grape.

15 The beloved grew fat, and kicked: he grew fat, and thick and gross, he forsook God who made him, and departed from God his saviour.

16 They provoked him by strange gods, and stirred him up to anger, with *their* abominations.

17 They sacrificed to devils and not to God, to gods whom they knew not: that were newly come up, whom their fathers worshipped not.

18 Thou hast forsaken the God that begot thee, and hast forgotten the Lord that created thee.

19 The Lord saw, and was moved to wrath: because his own sons and daughters provoked him.

20 And he said: I will hide my face from them, and will consider what their last end shall be: for it is a perverse generation, and unfaithful children.

21 They have provoked me with that which was no God, and have angered me with their vanities: and I will provoke them with that which is no people, and will vex them with a foolish nation.

22 A fire is kindled in my wrath, and shall burn even to the lowest hell: and

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ſhall devour the earth with her increaſe, and ſhall burn the foundations of the mountains.

23 I will heap evils upon them, and will ſpend my arrows among them.

24 They ſhall be conſumed with famine, and birds ſhall devour them with a moſt bitter bite: I will ſend the teeth of beaſts upon them, with the fury of creatures that trail upon the ground, and of ſerpents;

25 Without, the ſword ſhall lay them waſte, and terror within, both the young man and the virgin, the ſucking child with the man in years.

26 I ſaid: Where are they? I will make the memory of them to ceaſe from among men.

27 But for the wrath of the enemies, I have deferred it: leſt perhaps their enemies might be proud, and ſhould ſay: Our mighty hand, and not the Lord, hath done all theſe things.

28 They are a nation without counſel, and without wiſdom.

29 O that they would be wiſe, and would underſtand, and would provide for their laſt end.

30 How ſhould one purſue after a thouſand, and two chaſe ten thouſand? Was it not becauſe their God had ſold them, and the Lord had ſhut them up?

31 For our God is not as their gods: our enemies themſelves are judges.

32 Their vines are of the vineyard of Sodom, and of the ſuburbs of Gomorrha: their grapes are grapes of gall and their cluſters moſt bitter.

33 Their wine is the gall of dragons, and the venom of aſps which is incureable.

34 Are not theſe things ſtored up with me, and ſealed up in my treaſures?

35 Revenge is mine, and I will repay them in *due* time, that their foot may ſlide: the day of deſtruction is at hand, and the time makes haſte to come.

36 The Lord will judge his people, and will have mercy on his ſervants: he ſhall ſee that *their* hand is weakened, and that they who were ſhut up have alſo failed, and they that remained are conſumed.

37 And he ſhall ſay: Where are their gods, in whom they truſted?

38 Of whoſe victims they ate the fat, and drank the wine of their drink-offerings: Let them ariſe and help you, and protect you in your diſtreſs.

39 See ye that I alone am, and there is no other God beſides me: I will kill and I will make to live: I will

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strike, and I will heal, and there is none that can deliver out of my hand.

40 I will lift up my hand to heaven, and I will say: I live for ever.

41 If I shall whet my sword as the lightening, and my hand take hold on judgment: I will render vengeance to my enemies, and repay them that hate me.

42 I will make my arrows drunk with blood, and my sword shall devour flesh, of the blood of the slain and of the captivity, of the bare head of the enemies.

43 Praise his people ye nations, for he will revenge the blood of his servants: and will render vengeance to their enemies, and he will be merciful to the land of his people.

44 So Moses came and spoke all the words of this canticle in the ears of the people, and Josue the son of Nun.

45 And he ended all these words, speaking to all Israel.

46 And he said to them: Set your hearts on all the words which I testify to you this day: which you shall command your children to observe and to do, and to fulfil all that is written in this law:

47 For they are not commanded you in vain, but that every one should live in them: and that doing them you may continue a long time in the land, whither you are going over the Jordan to possess it.

48 And the Lord spoke to Moses the same day, saying:

49 Go up into this mountain Abarim, (that is to say, of passages,) unto mount Nebo, which is in the land of Moab over-against Jericho: and see the land of Chanaan, which I will deliver to the children of Israel to possess, and die thou in the mountain.

50 When thou art gone up into it thou shalt be gathered to thy people, as Aaron thy brother died in mount Hor, and was gathered to his people:

51 Because you trespassed against me in the midst of the children of Israel at the waters of contradiction in Cades of the desart of Sin: and you did not sanctify me among the children of Israel.

52 Thou shalt see the land before thee, which I will give to the children of Israel, but thou shalt not enter into it.

CHAP. XXXIII.

Moses before his death blesseth the tribes of Israel.

THIS is the blessing wherewith the man of God Moses blessed the children of Israel before his death.

2 And he said: The Lord came from Sinai and from Seir he rose up to us: he hath ap-

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peared from mount Pharan, and with him thousands of saints. In his right hand a fiery law.

3 He hath loved the people, all the saints are in his hand: and they that approach to his feet shall receive of his doctrine.

4 Moses commanded us a law, the inheritance of the multitude of Jacob.

5 He shall be king with the most right, the princes of the people being assembled with the tribes of Israel.

6 Let Ruben live, and not die, and be he small in number.

7 This is the blessing of Juda: Hear, O Lord the voice of Juda, and bring him in unto his people: his hands shall fight for him, and he shall be his helper against his enemies.

8 To Levi also he said: Thy perfection and thy doctrine *be* to thy * holy man, whom thou hast proved in the temptation, and judged at the waters of contradiction.

9 † Who hath said to his father, and to his mother: I do not know you: and to his brethren: I know you not: and their own children they have not known. These have kept thy word, and observed thy covenant,

10 Thy judgments, O Jacob, and thy law, O Israel: they shall put incense in thy wrath, and holocaust upon thy altar.

11 Bless O Lord his strength, and receive the works of his hands. Strike the backs of his enemies, and let not them that hate him rise.

12 And to Benjamin he said: The best beloved of his Lord ‡ shall dwell confidently in him: as in a bride-chamber shall he abide all the day long, and between his shoulders shall he rest.

13 To Joseph also he said: Of the blessing of the Lord be his land, of the fruits of heaven, and of the dew, and of the deep that lieth beneath.

14 Of the fruits brought forth by the sun and by the moon,

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* Chap. XXXIII. Ver. 8. *Holy man.* Aaron and his successors in the priesthood.

† Ver. 9. *Who hath said, &c.* It is the duty of the priestly tribe to prefer God's honour and service before all considerations of flesh and blood; in such manner as to behave as strangers to their nearest a-kin, when these would withdraw them from the business of their calling.

‡ Ver. 12. *Shall dwell,* &c. This seems to allude to the temple being built in the confines of the tribe of Benjamin.

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15 Of the tops of the ancient mountains, of the fruits of the everlasting hills:

16 And of the fruits of the earth, and of the fullness thereof. The blessing of him, that appeared in the bush, come upon the head of Joseph, and upon the crown of * the Nazarite among his brethren.

17 His beauty as of the firstling of a bullock, his horns *as* the horns of a rhinoceros: with them shall he push the nations even to the ends of the earth. These are the multitudes of Ephraim, and these the thousands of Manasses.

18 And to Zabulon he said: Rejoice, O Zabulon, in thy going out, and Issachar in thy tabernacles.

19 They shall call the people to the mountain: there shall they sacrifice the victims of justice. Who shall suck as milk the abundance of the sea, and the hidden treasures of the sands.

20 And to Gad he said: Blessed be Gad in *his* breadth: he hath rested as a lion, and hath seized upon the arm and the top of the head.

21 And he † saw his pre-eminence, that in his portion the teacher was laid up: who was with the princes of the people, and did the justices of the Lord, and his judgment with Israel.

22 To Dan also he said: Dan is a young lion, he shall flow plentifully from Basan.

13 And to Nephthali he said: Nephthali shall enjoy abundance, and shall be full of the blessings of the Lord: he shall possess ‡ the sea and the south.

24 To Aser also he said: Let Aser be blessed with children, let him be acceptable to his brethren, and let him dip his foot in oil.

25 His shoe shall be iron and brass. As the days of thy youth, so also shall thy old age be.

26 There is no other God like the God of the rightest: He that is mounted upon the heaven is thy helper. By his magnificence the clouds run hither and thither.

27 His dwelling is above, and || underneath are the everlasting arms: he shall cast out the enemy from before

* Ver. 16. *The Nazarite.* See the note on Gen. xlix. 26.

† Ver. 21. *He saw, &c.* The pre-eminence of the tribe of Gad, to which this alludeth, was their having the law-giver Moses buried in their borders; though the particular place was not known.

‡ Ver. 23. *The sea.* The lake of Genesareth.

|| Ver. 27. *Underneath are the everlasting arms.*

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thee, and shall say: Be thou brought to nought.

28 Israel shall dwell in safety, and alone. The eye of Jacob in a land of corn and wine, and the heavens shall be misty with dew.

29 Blessed art thou, Israel: who is like to thee, O people that art saved by the Lord? the shield of thy help, and the sword of thy glory: thy enemies shall deny thee, and thou shalt tread upon their necks.

CHAP. XXXIV.

Moses seeth the promised land, but is not suffered to go into it. He dieth at the age of 120 years. God burieth his body secretly, and all Israel mourn for him thirty days. Josue replenished (by imposition of Moses's hands) with the spirit of God, succeedeth. But Moses, for his special familiarity with God, and for most wonderful miracles, is commended above all other prophets.

THEN Moses went up from the plains of Moab upon mount Nebo, to the top of Phasga over-against Jericho: and the Lord shewed him all the land of Galaad as far as Dan,

2 And all Nephthali, and the land of Ephraim and Manasses, and all the land of Juda unto the furthermost sea,

3 And the south part, and the breadth of the plain of Jericho the city of palm-trees as far as Segor.

4 And the Lord said to him: This is the land, for which I swore to Abraham, Isaac, and Jacob, saying: I will give it to thy seed. Thou hast seen it with thy eyes, and shalt not pass over to it.

5 And Moses the servant of the Lord * died there, in the land of Moab, by the commandment of the Lord.

6 And † he buried him in the valley of the land of Moab over-against Phogor: and no man hath known of his sepulchre until this present day.

7 Moses was a hundred and twenty years old when he died: his eye was not

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Though the dwelling of God be above in heaven, his arms are always stretched out to help us here below.

* Chap. XXXIV. ver. 5. *Died there.* This last chapter of Deuteronomy, in which the death of Moses is related, was written by Josue, or by some of the prophets.

† Ver. 6. *He buried him*, viz. By the ministry of Angels, and would have the place of his burial to be unknown, lest the Israelites, who were so prone to idolatry, might worship him with divine honours.

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dim, neither were his teeth moved.

8 And the children of Israel mourned for him in the plains of Moab thirty days: and the days of their mourning in which they mourned for Moses were ended.

9 And Josue the son of Nun was filled with the spirit of wisdom, because Moses had laid his hands upon him. And the children of Israel obeyed him, and did as the Lord commanded Moses.

10 And there arose no more a prophet in Israel like unto Moses, whom the Lord knew face to face,

11 In all the signs and wonders, which he sent by him, to do in the land of Egypt, to Pharao and to all his servants, and to his whole land,

12 And all the mighty hand, and great miracles which Moses did before all Israel.

THE BOOK OF JOSUE.*

CHAP. I.

Josue, encouraged by the Lord, admonisheth the people to prepare themselves to pass over the Jordan.

NOW it came to pass after the death of Moses the servant of the Lord, that the Lord spoke to Josue the son of Nun, the minister of Moses, and said to him:

2 Moses my servant is dead: arise, and pass over this Jordan, thou and thy people with thee, into the land which I will give to the children of Israel.

3 I will deliver to you every place that the sole of your foot shall tread upon, as I have said to Moses.

* *Josue.* This book is called *Josue*, because it contains the history of what passed under him, and according to the common opinion, was written by him. The Greeks call him Jesus; for Josue and Jesus in the Hebrew are the same name, and have the same signification, viz. *A Saviour.* And it was not without a mystery that he who was to bring the people into the land of promise should have his name changed from *Osee* (for so he was called before, Num. xiii. 17,) to *Josue* or *Jesus*, to give us to understand, that Moses by his law could only bring the people within sight of the promised inheritance, but that our Saviour *Jesus* was to bring us into it.

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4 From the desart and from Libanus unto the great river Euphrates, all the land of the Hethites unto the great sea toward the going down of the sun shall be your border.

5 No man shall be able to resist you all the days of thy life: as I have been with Moses, so will I be with thee: I will not leave thee nor forsake thee.

6 Take courage, and be strong: for thou shalt divide by lot to this people the land for which I swore to their fathers that I would deliver it to them.

7 Take courage, therefore, and be very valiant: that thou mayst observe and do all the law which Moses my servant hath commanded thee: turn not from it to the right hand or to the left, that thou mayst understand all things which thou dost.

8 Let not the book of this law depart from thy mouth: but thou shalt meditate on it day and night, that thou mayst observe and do all things that are written in it: then shalt thou direct thy way and understand it.

9 Behold I command thee, take courage and be strong. Fear not, and be not dismayed: because the Lord thy God is with thee in all things whatsoever thou shalt go to.

10 And Josue commanded the princes of the people, saying: Pass through the midst of the camp, and command the people, and say.

11 Prepare you victuals: for after the third day you shall pass over the Jordan, and shall go in to possess the land which the Lord your God will give you.

12 And he said to the Rubenites, and the Gaddites, and the half tribe of Manasses:

13 Remember the word which Moses the servant of the Lord commanded you, saying: The Lord your God hath given you rest, and all this land.

14 Your wives, and children, and cattle, shall remain in the land which Moses gave you on this side of the Jordan: but pass you over armed before your brethren, all of you that are strong of hand, and fight for them,

15 Until the Lord give rest to your brethren as he hath given you, and they also possess the land which the Lord your God will give them: and so you shall return into the land of your possession, and you shall dwell in it, which Moses the servant of the Lord gave you beyond the Jordan, toward the rising of the sun.

16 And they made answer to Josue, and said: All that thou hast commanded us we will do: and whithersoever thou shalt send us we will go.

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17 As we obeyed Moſes in all things, ſo will we obey thee alſo: only be the Lord thy God with thee as he was with Moſes.

18 He that ſhall gain-ſay thy mouth, and not obey all thy words that thou ſhalt command him, let him die. Only take thou courage and do manfully.

CHAP. II.

Two ſpies are ſent to Jericho, who are received and concealed by Rahab.

AND Joſue the ſon of Nun ſent from Setim two men, to ſpy ſecretly: and ſaid to them: Go, and view the land, and the city of Jericho. They went and entered into the houſe of a woman that was a harlot, named Rahab, and lodged with her.

2 And it was told the king of Jericho, and was ſaid: Behold there are men come in hither by night, of the children of Iſrael, to ſpy the land.

3 And the king of Jericho ſent to Rahab, ſaying: Bring forth the men that came to thee, and are entered into thy houſe: for they are ſpies, and are come to view all the land.

4 And the woman taking the men, hid them, and ſaid: I confeſs they came to me, but I knew not whence they were:

5 And at the time of ſhutting the gate in the dark, they alſo went out together. I know not whither they are gone: purſue after them quickly, and you will overtake them.

6 But ſhe made the men go up to the top of her houſe, and covered them with the ſtalks of flax which was there.

7 Now they that were ſent purſued after them, by the way that leadeth to the fords of the Jordan: and as ſoon as they were gone out, the gate was preſently ſhut.

8 The men that were hid were not yet aſleep, when behold the woman went up to them, and ſaid:

9 I know that the Lord hath given this land to you; for the dread of you is fallen upon us, and all the inhabitants of the land have loſt all ſtrength.

10 We have heard that the Lord dried up the water of the red ſea at your going in, when you came out of Egypt: and what things you did to the two kings of the Amorrhites, that were beyond the Jordan; Sehon and Og, whom ye ſlew.

11 And at the hearing theſe things we were affrighted, and our heart fainted away, neither did there remain any ſpirit in us at your coming in: for the Lord your God he is God in heaven above and in the earth beneath.

12 Now therefore ſwear ye to me by the Lord, that

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as I have shewed mercy to you, so you also will shew mercy to my father's house: and give me a true token,

13 That you will save my father and mother, my brethren and sisters, and all things that are theirs, and deliver our souls from death.

14 They answered her: Be our lives for you unto death, only if thou betray us not. And when the Lord shall have delivered us the land, we will shew thee mercy and truth.

15 Then she let them down with a cord out of a window: for her house joined close to the wall.

16 And she said to them: Get ye up to the mountains, lest perhaps they meet you as they return: and there lie ye hid three days, till they come back, and so you shall go on your way.

17 And they said to her: We shall be blameless of this oath which thou hast made us swear,

18 If, when we come into the land, this scarlet cord be a sign, and thou tie it in the window, by which thou hast let us down: and gather together thy father and mother, and brethren and all thy kindred into thy house.

19 Whosoever shall go out of the door of thy house, his blood shall be upon his own head, and we shall be quit. But the blood of all that shall be with thee in the house shall light upon our head, if any man touch them.

20 But if thou wilt betray us, and utter this word abroad, we shall be quit of this oath which thou hast made us swear.

21 And she answered: As you have spoken so be it done: and sending them on their way, she hung the scarlet cord in the window.

22 But they went and came to the mountains, and stayed there three days, till they that pursued them were returned. For having sought them through all the way, they found them not.

23 And when they were gone back into the city the spies returned, and came down from the mountain: and passing over the Jordan, they came to Josue the son of Nun, and told him all that befel them,

24 And said: The Lord hath delivered all this land into our hands, and all the inhabitants thereof are overthrown with fear.

CHAP. III.

The river Jordan is miraculously dried up for the passage of the children of Israel.

AND Josue rose before day-light, and removed the camp: and the departed from Setim, and came

to the Jordan, he and all the children of Israel, and they abode there for three days.

2 After which, the heralds went through the midst of the camp,

3 And began to proclaim: When you shall see the ark of the covenant of the Lord your God, and the priests of the race of Levi carrying it, rise you up also, and follow them as they go before:

4 And let there be between you and the ark the space of two thousand cubits: that you may see it a far off, and know which way you must go: for you have not gone this way before: and take care you come not near the ark.

5 And Josue said to the people: Be ye sanctified: for to-morrow the Lord will do wonders among you.

6 And he said to the priests: Take up the ark of the covenant, and go before the people. And they obeyed his commands, and took it up and walked before them.

7 And the Lord said to Josue: This day will I begin to exalt thee before Israel: that they may know that as I was with Moses, so I am with thee also.

8 And do thou command the priests that carry the ark of the covenant, and say to them: When you shall have entered into part of the water of the Jordan, stand in it.

9 And Josue said to the children of Israel: Come hither and hear the word of the Lord your God.

10 And again he said: By this you shall know that the Lord the living God is in the midst of you, and that he shall destroy before your fight the Chananite, and the Hethite, the Hevite and the Pherezite, the Gergesite also and the Jebusite, and the Amorrhite.

11 Behold the ark of the covenant of the Lord of all the earth shall go before you into the Jordan.

12 Prepare ye twelve men of the tribes of Israel, one of every tribe.

13 And when the priests that carry the ark of the Lord the God of the whole earth, shall set the soles of their feet in the waters of the Jordan, the waters that are beneath shall run down and go off: and those that come from above, shall stand together upon a heap.

14 So the people went out of their tents to pass over the Jordan: and the priests that carried the ark of the covenant went on before them.

15 And as soon as they came into the Jordan, and their feet were dipped in part of the water, (now the Jordan, it being harvest time, had filled the banks of its channel.)

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16 The waters that came down from above ſtood in one place, and ſwelling up like a mountain, were ſeen a far off from the city that is called Adom, to the place of Sarthan: but thoſe that were beneath ran down into the ſea of the wilderneſs, (which now is called the dead ſea) until they wholly failed.

17 And the people marched over-againſt Jericho: and the prieſts that carried the ark of the covenant of the Lord, ſtood girded upon the dry ground in the midſt of the Jordan, and all the people paſſed over through the channel, that was dried up.

CHAP. IV.

Twelve ſtones are taken out of the river to be ſet up for a monument of the miracl: and other twelve are placed in the midſt of the river.

AND when they were paſſed over, the Lord ſaid to Joſue:

2 Chooſe twelve men, one of every tribe:

3 And command them to take out of the midſt of the Jordan, where the feet of the prieſts ſtood, twelve very hard ſtones, which you ſhall ſet in the place of the camp, where you ſhall pitch your tents this night.

4 And Joſue called twelve men, whom he had choſen out of the children of Iſrael, one out of every tribe,

5 And he ſaid to them: Go before the ark of the Lord your God to the midſt of the Jordan, and carry from thence every man a ſtone on your ſhoulders, according to the number of the children of Iſrael,

6 That it may be a ſign among you: and when your children ſhall aſk you tomorrow, ſaying: What mean theſe ſtones?

7 You ſhall anſwer them: The waters of the Jordan ran off before the ark of the covenant of the Lord, when it paſſed over the ſame: therefore were theſe ſtones ſet for a monument of the children of Iſrael for ever.

8 The children of Iſrael therefore did as Joſue commanded them, carrying out of the channel of the Jordan twelve ſtones, as the Lord had commanded him, according to the number of the children of Iſrael, unto the place wherein they camped, and there they ſet them.

9 And Joſue put other twelve ſtones in the midſt of the channel of the Jordan, where the prieſts ſtood, that carried the ark of the covenant: and they are there until this preſent day.

10 Now the prieſts that carried the ark ſtood in the midſt of the Jordan, till all

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things were accomplished, which the Lord had commanded Josue to speak to the people, and Moses had said to him. And the people made haste and passed over.

11 And when they had all passed over, the ark also of the Lord passed over, and the priests went before the people.

12 The children of Ruben also and Gad, and half the tribe of Manasses, went armed before the children of Israel, as Moses had commanded them:

13 And forty thousand fighting men by their troops and bands, marched through the plains and fields of the city of Jericho.

14 In that day the Lord magnified Josue in the sight of all Israel, that they should fear him, as they had feared Moses while he lived.

15 And he said to him:

16 Command the priests that carry the ark of the covenant, to come up out of the Jordan.

17 And he commanded them, saying: Come ye up out of the Jordan.

18 And when they that carried the ark of the covenant of the Lord were come up, and began to tread on the dry ground, the waters returned into their channel, and ran as they were wont before.

19 And the people came up out of the Jordan the tenth day of the first month, and camped in Galgal, over-against the east-side of the city of Jericho.

20 And the twelve stones which they had taken out of the channel of the Jordan, Josue pitched in Galgal,

21 And said to the children of Israel: When your children shall ask their fathers to-morrow, and shall say to them: What mean these stones?

22 You shall teach them and say: Israel passed over this Jordan through the dry channel,

23 The Lord your God drying up the waters thereof in your sight, until you passed over:

24 As he had done before in the red sea, which he dried up till we passed through:

25 That all the people of the earth may learn the most mighty hand of the Lord, that you also may fear the Lord your God for ever.

CHAP. V.

The people are circumcised; they keep the pasch. The manna ceaseth. An angel appeareth to Josue.

NOW when all the kings of the Amorrhites, who dwelt beyond the Jordan westward, and all the

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kings of Chanaan, who poſſeſſed the places near the great ſea, had heard that the Lord had dried up the waters of the Jordan before the children of Iſrael, till they paſſed over, their heart failed them, and there remained no ſpirit in them, fearing the coming in of the children of Iſrael.

2 At that time the Lord ſaid to Joſue: Make thee knives of ſtone, and circumciſe * the ſecond time the children of Iſrael.

3 He did what the Lord had commanded, and he circumciſed the children of Iſrael in the hill of the foreſkins.

4 Now this is the cauſe of the ſecond circumciſion: All the people, that came out of Egypt that were males, all the men fit for war, died in the deſart, during the time of the long going about in the way.

5 Now theſe were all circumciſed. But the people that were born in the deſart,

6 During the forty years of the journey in the wide wilderneſs were uncircumciſed: till all they were conſumed that had not heard the voice of the Lord, and to whom he had ſworn before, that he would not ſhew them the land flowing with milk and honey.

7 The children of theſe ſucceeded in the place of their fathers, and were circumciſed by Joſue: for they were uncircumciſed even as thy were born, and no one had circumciſed them in the way.

8 Now after they were all circumciſed, they remained in the ſame place of the camp, until they were healed.

9 And the Lord ſaid to Joſue: This day have I taken away from you the reproach of Egypt. And the name of that place was called Galgal, until this preſent day.

10 And the children of Iſrael abode in Galgal, and they kept the Phaſe, on the fourteenth day of the month at evening, in the plains of Jericho:

11 And they ate on the next day unleavened bread of the corn of the land, and frumenty of the ſame year.

12 And the Manna ceaſed after they ate of the corn of the land, neither did the children of Iſrael uſe that food any more, but they ate of the

* Chap. V. Ver. 2. *The ſecond time.* Not that ſuch as had been circumciſed before were to be circumciſed again: but that they were now to renew, and take up again the practice of circumciſion; which had been omitted during their forty years ſojourning in the wilderneſs; by reaſon of their being always uncertain when they ſhould be obliged to march.

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corn of the present year of the land of Chanaan.

13 And when Josue was in the field of the city of Jericho, he lifted up his eyes, and saw a man standing over against him, holding a drawn sword, and he went to him, and said: Art thou one of ours, or of our adversaries?

14 And he answered: No: but I am * prince of the host of the Lord, and now I am come.

15 Josue fell on his face to the ground. And ‡ worshipping, said: What saith my lord to his servant?

16 Loose, saith he, thy shoes from off thy feet: for the place whereon thou standest is holy. And Josue did as was commanded him.

CHAP. VI.

After seven days processions, the priests sounding the trumpets, the walls of Jericho fall down: and the city is taken and destroyed.

NOW Jericho was close shut up and fenced, for fear of the children of Israel, and no man durst go out or come in.

2 And the Lord said to Josue: Behold I have given into thy hands Jericho, and the king thereof, and all the valiant men.

3 Go round about the city all ye fighting men, once a day; so shall ye do for six days.

4 And on the seventh day the priests shall take the seven trumpets, which are used in the Jubilee, and shall go before the ark of the covenant: and you shall go about the city seven times, and the priests shall sound the trumpets.

5 And when the voice of the trumpet shall give a longer and broken tune, and shall sound in your ears, all the people shall shout together with a very great shout, and the walls of the city shall fall to the ground, and they shall enter in every one at the place against which they shall stand.

6 Then Josue the son of Nun called the priests, and said to them: Take the ark of the covenant: and let seven other priests take the seven trumpets of the jubilee, and march before the ark of the Lord.

7 And he said to the people: Go, and compass the city, armed, marching before the ark of the Lord.

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* Ver. 14. *Prince of the host, &c.* St. Michael, who is called prince of the people of Israel, *Daniel* x. 21.

‡ Ver. 15. *Worshipping.* Not with divine honour, but with a religious veneration of an inferior kind, suitable to the dignity of his person.

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8 And when Josue had ended his words, and the seven priests blew the seven trumpets before the ark of the covenant of the Lord,

9 And all the armed men went before, the rest of the common people followed the ark, and the sound of the trumpets was heard on all sides.

10 But Josue had commanded the people, saying: You shall not shout, nor shall your voice be heard, nor any word go out of your mouth: until the day come wherein I shall say to thee: Cry, and shout.

11 So the ark of the Lord went about the city once a day, and returning into the camp, abode there.

12 And Josue rising before day, the priests took the ark of the Lord,

13 And seven of them seven trumpets, which are used in the jubilee: and they went before the ark of the Lord walking and sounding the trumpets: and the armed men went before them, and the rest of the common people followed the ark, and they blew the trumpets.

14 And they went round about the city the second day once, and returned into the camp. So they did six days.

15 But the seventh day, rising up early, they went about the city, as it was ordered, seven times.

16 And when in the seventh going about the priests sounded with the trumpets, Josue said to all Israel: Shout: for the Lord hath delivered the city to you:

17 And let this city * be an anathema: and all things that are in it, to the Lord. Let only Rahab the harlot live, with all that are with her in the house: for she hid the messengers whom we sent.

18 But beware ye lest you touch ought of those things that are forbidden, and you be guilty of transgression, and all the camp of Israel be under sin, and be troubled.

19 But whatsoever gold or silver there shall be, or vessels of brass and iron, let it be consecrated to the Lord, laid up in his treasures.

20 So all the people making a shout, and the trumpets sounding, when the voice and the sound thundered in the ears of the multitude, the walls forthwith fell down: and every man went up by the place that was over-against him: and they took the city,

21 And killed all that were in it, man and woman, young

* Chap. VI. ver. 17. *An anathema.* That is, a thing accursed and devoted to utter destruction.

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and old. The oxen also and the sheep, and the asses, they slew with the edge of the sword.

22 But Josue said to the two men that had been sent for spies: Go into the harlot's house, and bring her out, and all things that are her's, as you assured her by oath.

23 And the young men went in, and brought out Rahab and her parents, her brethren also and all her goods, and her kindred, and made them to stay without the camp.

24 But they burnt the city, and all things that were therein; except the gold and silver, and vessels of brass, and iron, which they consecrated unto the treasury of the Lord.

25 But Josue saved Rahab the harlot and her father's house, and all she had, and they dwelt in the midst of Israel until this present day: because she hid the messengers whom she had sent to spy out Jericho. At that time, Josue made an imprecation, saying:

26 * Cursed be the man before the Lord, that shall raise up and build the city of Jericho. In his first-born may he lay the foundation thereof, and in the last of his children set up his gates.

27 And the Lord was with Josue, and his name was noised throughout all the land.

CHAP. VII.

For the sin of Achan, the Israelites are defeated at Hai The offender is found out and stoned to death; and God's wrath is turned from them.

BUT the children of Israel transgressed the commandment, and took to their own use of that which was accursed. For Achan the son of Charmi, the son of Zabdi, the son of Zare, of the tribe of Juda, took something of the anathema; and the Lord was angry with the children of Israel.

2 And when Josue sent men from Jericho against Hai, which is beside Bethauen, on the east-side of the town of Bethel, he said to them: Go up and view the country: and they fulfilled his command, and viewed Hai.

3 And returning they said to him: Let not all the people go up, but let two or three thousand men go and destroy

* Ver. 26. *Cursed, &c.* Jericho, in the mystical sense, signifies *iniquity*: the sounding of the trumpets by the priests, the preaching of the word of God: by which the walls of Jericho are thrown down, when sinners are converted: and a dreadful curse will light on them who build them up again.

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the city: why should all the people be troubled in vain against enemies that are very few?

4 There went up therefore three thousand fighting men: who immediately turned their backs,

5 And were defeated by the men of the city of Hai, and there fell of them six and thirty men: and the enemies pursued them from the gateas far as Sabarim, and they slew them as they fled by the descent: and the heart of the people was struck with fear, and melted like water.

6 But Josue rent his garments, and fell flat on the ground before the ark of the Lord until the evening, both he and all the ancients of Israel: and they put dust upon their heads.

7 And Josue said: Alas, O Lord God, why wouldst thou bring this people over the river Jordan, to deliver us into the hand of the Amorrhite, and to destroy us? would God we had staid beyond the Jordan as we began.

8 My Lord God, what shall I say, seeing Israel turning their backs to their enemies?

9 The Chananites, and all the inhabitants of the land will hear of it, and being gatheredtogether will surround us and cut off our name from the earth: and what wilt thou do to thy great name?

10 And the Lord said to Josue: Arise, why liest thou flat on the ground?

11 Israel hath sinned and transgressed my covenant: and they have taken of the anathema, and have stolen and lied, and have hid it among their goods.

12 Neither can Israel stand before his enemies, but he shall flee from them: because he is defiled with the anathema. I will be no more with you till you destroy him that is guilty of this wickedness.

13 Arise, sanctify the people, and say to them: Be ye sanctified against to-morrow: for thus saith the Lord God of Israel: The curse is in the midst of thee, O Israel: thou canst not stand before thy enemies, till he be destroyed out of thee that is defiled with this wickedness.

14 And you shall come in the morning every one by your tribes: and what tribe soever the lot shall find, it shall come by its kindreds, and the kindred by its houses, and the house by the men.

15 And whosoever he be that shall be found guilty of this fact, he shall be burnt with fire with all his substance, because he hath transgressed the covenant of the Lord, and hath done wickedness in Israel.

16 Josue therefore, when

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he rose in the morning, made Israel to come by their tribes, and the tribe of Juda was found.

17 Which being brought by its families, it was found to be the family of Zabdi:

18 And bringing his house man by man, he found Achan the son of Charmi, the son of Zabdi, the son of Zare of the tribe of Juda.

19 And Josue said to Achan: My son, give glory to the Lord God of Israel, and confess and tell me what thou hast done, hide it not.

20 And Achan answered Josue, and said to him: Indeed I have sinned against the Lord the God of Israel, and thus and thus have I done.

21 For I saw among the spoils a scarlet garment exceeding good, and two hundred sicles of silver, and a golden rule of fifty sicles: and I coveted them, and I took them away, and hid them in the ground in the midst of my tent, and the silver I covered with the earth that I dug up.

22 Josue therefore sent ministers: who running to his tent found all hid in the same place together with the silver.

23 And taking them away out of the tent, they brought them to Josue, and to all the children of Israel, and threw them down before the Lord.

24 Then Josue and all Israel with him, took Achan the son of Zare, and the silver and the garment, and the golden rule, * his sons also and his daughters, his oxen and asses, and sheep, the tent also, and all the goods: and brought them to the valley of Achor:

25 Where Josue said: Because thou hast troubled us, the Lord trouble thee this day. And all Israel stoned him: and all things that were his were consumed with fire.

26 And they gathered together upon him a great heap of stones, which remaineth until this present day. And the wrath of the Lord was turned away from them. And the name of that place was called the valley of * Achor until this day,

CHAP. VIII.

Hai is taken and burnt, and all the inhabitants slain. An altar is built, and sacrifices offered. The law is written on stones, and the blessings and cursings are read before all the people.

AND the Lord said to Josue: Fear not, nor

* Chap. VII. Ver. 24. *His sons*, &c. Probably conscious to, or accomplices of the crime of their father.

† Ver. 26. *Achor*. That is, trouble.

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be thou dismayed: take with thee all the multitude of fighting men, arise and go up to the town of Hai, behold I have delivered into thy hand the king thereof, and the people, and the city and the land.

2 And thou shalt do to the city of Hai, and to the king thereof, as thou hast done to Jericho, and to the king thereof; but the spoils and all the cattle you shall take for a prey to yourselves: lay an ambush for the city behind it.

3 And Josue arose, and all the army of the fighting men with him, to go up against Hai: and he sent thirty thousand chosen valiant men in the night,

4 And commanded them, saying: Lay an ambush behind the city, and go not very far from it: and be ye all ready.

5 But I and the rest of the multitude, which is with me, will approach on the contrary side against the city. And when they shall come out against us, we will flee, and turn our backs, as we did before.

6 Till they pursuing us be drawn farther from the city: for they will think that we flee as before.

7 And whilst we are fleeing, and they pursuing, you shall rise out of the ambush, and shall destroy the city: and the Lord your God will deliver it into your hands.

8 And when you shall have taken it, set it on fire, and you shall do all things so as I have commanded.

9 And he sent them away, and they went on to the place of the ambush, and abode between Bethel and Hai, on the west side of the city of Hai. But Josue staid that night in the midst of the people,

10 And rising early in the morning he mustered his soldiers, and went up with the ancients in the front of the army, environed with the aid of the fighting men.

11 And when they were come, and were gone up over against the city, they stood on the north side of the city, beweenwhich and them there was a valley in the midst.

12 And he had chosen * five thousand men, and set them to lie in ambush between Bethel and Hai on the west side of the same city:

13 But all the rest of the army went in battle-array on the north side, so that the last of that multitude reached to the west side of the city. So Josue went that night, and

* Ver. 12. *Five thousand.* These were part of the 30,000 mentioned above, ver. 3.

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ſtood in the midſt of the valley.

14 And when the king of Hai ſaw this, he made haſte in the morning, and went out with all the army of the city, and ſet it in battle array, toward the deſart, not knowing that there lay an ambuſh behind his back.

15 But Joſue, and all Iſrael gave back, making as if they were afraid, and fleeing by the way of the wilderneſs.

16 But they ſhouting together, and encouraging one another, purſued them. And when they were come from the city,

17 And not one remained in the city of Hai and of Bethel that did not purſue after Iſrael, leaving the towns open as they had ruſhed out.

18 The Lord ſaid to Joſue: Lift up the ſhield that is in thy hand, towards the city of Hai, for I will deliver it to thee.

19 And when he had lifted up his ſhield towards the city, the ambuſh that lay hid roſe up immediately: and going to the city, took it and ſet it on fire.

20 And the men of the city, that purſued after Joſue, looking back and ſeeing the ſmoke of the city riſe up to heaven, had no more power to flee this way or that way: eſpecially as they that had counterfeited flight, and were going toward the wilderneſs, turned back moſt valiantly againſt them that purſued.

21 So Joſue and all Iſrael ſeeing that the city was taken, and that the ſmoke of the city roſe up, returned and ſlew the men of Hai.

22 And they alſo that had taken and ſet the city on fire, iſſuing out of the city to meet their own men, began to cut off the enemies who were ſurrounded by them. So that the enemies being cut off on both ſides, not one of ſo great a multitude was ſaved.

23 And they took the king of the city of Hai alive, and brought him to Joſue.

24 So all being ſlain that had purſued after Iſrael in his flight to the wilderneſs, and falling by the ſword in the ſame place, the children of Iſrael returned and laid waſte the city.

25 And the number of them that fell that day, both of men and women, was twelve thouſand perſons, all of the city of Hai.

26 But Joſue drew not back his hand, which he had ſtretched out on high, holding the ſhield, till all the inhabitants of Hai were ſlain.

27 And the children of Iſrael divided among them the cattle and the prey of the city, as the Lord had commanded Joſue.

28 And he burnt the city,

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and made it a heap for ever:

29 And he hung the king thereof on a gibbet until the evening and the going down of the sun. Then Josue commanded, and they took down his carcase from the gibbet: and threw it in the very entrance of the city, heaping upon it a great heap of stones, which remaineth until this present day.

30 Then Josue built an altar to the Lord the God of Israel, in mount Hebal,

31 As Moses the servant of the Lord had commanded the children of Israel, and it is written in the book of the law of Moses: an altar of unhewed stones, which iron had not touched: and he offered upon it holocausts to the Lord, and immolated victims of peace-offerings.

32 And he wrote upon stones the Deuteronomy of the law of Moses, which he had ordered before the children of Israel.

33 And all the people, and the ancients, and the princes and judges stood on both sides of the ark, before the priests that carried the ark of the covenant of the Lord, both the stranger and he that was born among them, half of them by mount Garizim, and half by mount Hebal, as Moses the servant of the Lord had commanded. And first he blessed the people of Israel.

34 After this he read all the words of the blessing and the cursing, and all things that were written in the book of the law.

35 He left out nothing of those things which Moses had commanded, but he repeated all before all the people of Israel, with the women and children, and strangers, that dwelt among them.

CHAP. IX.

Josue is deceived by the Gabaonites: who, being detected, are condemned to be perpetual servants.

NOW when these things were heard of, all the kings beyond the Jordan, that dwelt in the mountains, and in the plains, in the places near the sea, and on the coasts of the great sea; they also that dwelt by Libanus, the Hethite and the Amorrhite, the Chananite, the Pherezite, and the Hevite, and the Jebusite,

2 Gathered themselves together, to fight against Josue and Israel, with one mind and one resolution.

3 But they that dwelt in Gabaon, hearing all that Josue had done to Jericho and Hai:

4 Cunningly devising took for themselves provisions, laying old sacks upon their asses, and wine bottles rent and sowed up again,

5 And very old shoes which for a shew of age, were clouted

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with patches, and old garments upon them: the loaves also, which they carried for provision by the way, were hard and broken into pieces:

6 And they went to Josue, who then abode in the camp at Galgal, and said to him, and to all Israel with him: We are come from a far country, desiring to make peace with you. And the children of Israel answered them, and said:

7 Perhaps you dwell in the land which falls to our lot, if so, we can make no league with you.

8 But they said to Josue: We are thy servants. Josue said to them: Who are you? and whence came you?

9 They answered: From a very far country thy servants are come in the name of the Lord thy God. For we have heard the fame of his power, all the things that he did in Egypt,

10 And to the two kings of the Amorrhites that were beyond the Jordan, Sehon king of Hesebon, and Og king of Basan, that was in Astaroth:

11 And our ancients, and all the inhabitants of our country, said to us: Take with you victuals for a long way, and go meet them, and say: We are your servants, make ye a league with us.

12 Behold, these loaves we took hot, when we set out from our houses to come to you, now they are become dry, and broken in pieces by being exceeding old.

13 These bottles of wine when we filled them were new, now they are rent and burst. These garments we have on, and the shoes we have on our feet, by reason of the very long journey are worn out, and almost consumed.

14 They took therefore of their victuals, and consulted not the mouth of the Lord.

15 And Josue made peace with them, and entering into a league, promised that they should not be slain: the princes also of the multitude swore to them.

16 Now three days after the league was made, they heard that they dwelt nigh, and they should be among them.

17 And the children of Israel removed the camp, and came into their cities on the third day, the names of which are, Gabaon, and Caphira, and Beroth and Cariathiarim.

18 And they slew them not, because the princes of the multitude had sworn in the name of the Lord the God of Israel. Then all the common people murmured against the princes.

19 And they answered them: We have sworn to them in the name of the Lord the God of Israel, and there-

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fore we may not touch them.

20 But this we will do to them: Let their lives be saved, lest the wrath of the Lord be stirred up against us if we should be forsworn:

21 But so let them live, as to serve the whole multitude in hewing wood and bringing in water. As they were speaking these things,

22 Josue called the Gabaonites, and said to them: Why would you impose upon us, saying: We dwell very far off from you, whereas you are in the midst of us?

23 Therefore you shall be under a curse, and your race shall always be hewers of wood, and carriers of water into the house of my God.

24 They answered: It was told us thy servants, that the Lord thy God had promised his servant Moses to give you all the land, and to destroy all the inhabitants thereof. Therefore we feared exceedingly, and provided for our lives, compelled by the dread we had of you, and we took this counsel.

25 And now we are in thy hand: deal with us as it seemeth good and right unto thee.

26 So Josue did as he had said, and delivered them from the hand of the children of Israel, that they should not be slain.

27 And he gave orders in that day, that they should be in the service of all the people, and of the altar of the Lord, hewing wood and carrying water, until this present time, in the place which the Lord hath chosen.

CHAP. X.

Five kings war against Gabaon. Josue defeateth them: many are slain with hail-stones. At the prayer of Josue the sun and moon stand still the space of one day. The five kings are hanged. Divers cities are taken.

WHEN Adonisedec king of Jerusalem had heard these things, to wit, that Josue had taken Hai, and had destroyed it (for as he had done to Jericho and the king thereof, so did he to Hai, and its king) and that the Gabaonites were gone over to Israel and were their confederates,

2 He was exceedingly afraid. For Gabaon was a great city, and one of the royal cities, and greater than the town of Hai, and all its fighting men were most valiant.

3 Therefore Adonisedec king of Jerusalem sent to Oham king of Hebron, and to Pharam king of Jerimoth, and to Japhia king of Lachis, and to Dabir king of Eglon, saying:

4 Come up to me, and bring help, that we may take Gabaon, because it hath gone

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over to Josue, and to the children of Israel.

5 So the five kings of the Amorrhites being assembled together, went up: the king of Jerusalem, the king of Hebron, the king of Jerimoth, the king of Lachis, the king of Eglon, they and their armies, and camped about Gabaon, laying siege to it.

6 But the inhabitants of the city of Gabaon which was besieged, sent to Josue, who then abode in the camp at Galgal, and said to him: Withdraw not thy hands from helping thy servants: come up quickly and save us, and bring us succour: for all the kings of the Amorrhites who dwell in the mountains, are gathered together against us.

7 And Josue went up from Galgal, and all the army of the warriors with him, most valiant men.

8 But the Lord said to Josue: Fear them not: for I have delivered them into thy hands: none of them shall be able to stand against thee.

9 So Josue going up from Galgal all the night, came upon them suddenly.

10 And the Lord troubled them at the sight of Israel: and he slew them with a great slaughter in Gabaon, and pursued them by the way of the ascent to Bethoron, and cut them off all the way to Azeca and Maceda.

11 And when they were fleeing from the children of Israel, and were in the descent of Bethoron, the Lord cast down upon them great stones from heaven as far as Azeca: and many more were killed with the hail-stones, than were slain by the swords of the children of Israel.

12 Then Josue spoke to the Lord, in the day that he delivered the Amorrhite in the sight of the children of Israel, and he said before them: Move not, O sun, toward Gabaon, nor thou, O moon, toward the valley of Aialon.

13 And the sun and the moon stood still, till the people revenged themselves of their enemies. Is not this written in * the book of the just? So the sun stood still in the midst of heaven, and hasted not to go down the space of one day.

14 There was not before nor after so long a day, the Lord obeying the voice of a man, and fighting for Israel.

15 And Josue returned with all Israel into the camp of Galgal.

16 For the five kings were fled, and had hid themselves

* Chap. X. Ver. 13. *The book of the just.* In Hebrew *Jasher*; an ancient book long since lost.

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in a cave of the city of Maceda.

17 And it was told Josue that the five kings were found hid in a cave of the city of Maceda.

18 And he commanded them that were with him, saying: Roll great stones to the mouth of the cave, and set careful men, to keep them shut up:

19 And stay you not, but pursue after the enemies, and kill all the hindermost of them as they flee, and do not suffer them, whom the Lord God hath delivered into your hands, to shelter themselves in their cities.

20 So the enemies being slain with a great slaughter, and almost utterly consumed, they that were able to escape from Israel, entered into fenced cities.

21 And all the army returned to Josue in Maceda, where the camp then was, in good health and without the loss of any one; and no man durst move his tongue against the children of Israel:

22 And Josue gave orders, saying: Open the mouth of the cave, and bring forth to me the five kings, that lie hid therein.

23 And the ministers did as they were commanded: and they brought out to him the five kings out of the cave, the king of Jerusalem, the king of Hebron, the king of Jerimoth, the king of Lachis, the king of Eglon.

24 And when they were brought out to him, he called all the men of Israel, and said to the chiefs of the army that were with him: Go, and set on your feet on the necks of these kings. And when they had gone, and put their feet upon the necks of them lying under them,

25 He said again to them: Fear not, neither be ye dismayed, take courage and be strong: for so will the Lord do to all your enemies, against whom you fight.

26 And Josue struck, and slew them, and hanged them upon five gibbets: and they hung until the evening.

27 And when the sun was down, he commanded the soldiers to take them down from the gibbets. And after they were taken down, they cast them into the cave, where they had lien hid, and put great stones at the mouth thereof, which remain until this day.

28 The same day Josue took Maceda and destroyed it with the edge of the sword, and killed the king and all the inhabitants thereof: he left not in it the least remains. And he did to the king of Maceda, as he had done to the king of Jericho.

29 And he passed from

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Maceda with all Israel to Lebna, and fought against it:

30 And the Lord delivered it with the king thereof into the hands of Israel: and they destroyed the city with the edge of the sword, and all the inhabitants thereof. They left not in it any remains. And they did to the king of Lebna, as they had done to the king of Jericho.

31 From Lebna he passed unto Lachis with all Israel: and investing it with his army, besieged it.

32 And the Lord delivered Lachis into the hands of Israel, and he took it the following day, and put it to the sword, and every soul that was in it, as he had done to Lebna.

33 At that time Horam king of Gazer came up to succour Lachis: and Josue slew him with all his people, so as to leave none alive.

34 And he passed from Lachis to Eglon, and surrounded it,

35 And took it the same day: and put to the sword all the souls that were in it, according to all that he had done to Lachis.

36 He went up also with all Israel from Eglon to Hebron, and fought against it:

37 Took it, and destroyed it with the edge of the sword, * the king also thereof, and all the towns of that country, and all the souls that dwelt in it: he left not therein any remains: as he had done to Eglon, so did he also to Hebron, putting to the sword all that he found in it.

38 Returning from thence to Dabir,

39 He took it, and destroyed it: the king also thereof and all the towns round about he destroyed with the edge of the sword: he left not in it any remains: as he had done to Hebron and Lebna and to their kings, so did he to Dabir, and to the king thereof.

40 So Josue conquered all the country of the hills and of the south and of the plain, and of Asedoth with their kings: he left not ‡ any remains therein, but slew all that breathed, as the Lord the God of Israel had commanded him,

41 From Cadesbarne even to Gaza. All the land of Gosen even to Gabaon,

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* Ver. 37. *The king*, viz. the new king, who succeeded him that was slain, ver. 26.

‡ Ver. 40. *Any remains.* God ordered these people to be utterly destroyed, in punishment of their manifold abominations; and that they might not draw the Israelites into the like sins.

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42 And all their kings, and their lands he took and wasted at one onset: for the Lord the God of Israel fought for him.

43 And he returned with all Israel to the place of the camp in Galgal.

CHAP. XI.

The kings of the north are overthrown: the whole country is taken.

AND when Jabin king of Asor had heard these things, he sent to Jobab king of Madon, and to the king of Semeron, and to the king of Achsaph:

2 And to the kings of the north, that dwelt in the mountains and in the plains over-against the south side of Ceneroth, and in the levels and the countries of Dor by the sea side:

3 To the Chananite also, on the east and on the west, and the Amorrhite and the Hethite and the Pherezite and the Jebusite in the mountains: to the Hevite also who dwelt at the foot of Hermon in the land of Maspha.

4 And they all came out with their troops, a people exceeding numerous as the sand that is on the sea-shore, their horses also and chariots, a very great multitude.

5 And all these kings assembled together at the waters of Merom, to fight against Israel.

6 And the Lord said to Josue: Fear them not: for to-morrow at the same hour I will deliver all these to be slain in the sight of Israel: thou shalt * hamstring their horses, and thou shalt burn their chariots with fire.

7 And Josue came, and all the army with him against them to the waters of Merom on a sudden, and fell upon them,

8 And the Lord delivered them into the hands of Israel. And they defeated them, and chased them as far as the great Sidon, and the waters of Maserephoth, and the field of Maspha, which is on the east side thereof. He slew them all, so as to leave no remains of them:

9 And he did as the Lord had commanded him, he hamstringed their horses, and burnt their chariots.

10 And presently turning back he took Asor, and slew the king thereof with the sword. Now Asor of old was the head of all these kingdoms.

11 And he cut off all the

* Chap. XI. Ver. 6. *Hamstring their horses*, &c. God so ordained, that his people might not trust in chariots and horses, but in him.

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souls, that abode there: he left not in it any remains, but utterly destroyed all, and burnt the city itself with fire.

12 And he took and put to the sword and destroyed all the cities round about, and their kings, as Moses the servant of God had commanded him.

13 Except the cities that were on hills and high places, the rest Israel burnt: only Asor that was very strong he consumed with fire.

14 And the children of Israel divided among themselves all the spoil of these cities and the cattle, killing all the men.

15 As the Lord had commanded Moses his servant, so did Moses command Josue, and he accomplished all: he left not one thing undone of all the commandments which the Lord had commanded Moses.

16 So Josue took all the country of the hills, and of the south, and the land of Gosen, and the plains, and the west-country, and the mountain of Israel, and the plains thereof:

17 And part of the mountain, that goeth up to Seir as far as Baalgad by the plain of Libanus under mount Hermon: all their kings he took, smote, and slew.

18 Josue made war * a long time against these kings.

19 There was not a city that delivered itself to the children of Israel, except the Hevite, who dwelt in Gabaon: for he took all by fight.

20 For it was the sentence of the Lord, that their hearts should be ‡ hardened, and they should fight against Israel, and fall, and should not deserve any clemency, and should be destroyed, as the Lord had commanded Moses.

21 At that time Josue came, and cut off the Enacims from the mountains, from Hebron, and Dabir, and Anab, and from all the mountain of Juda and Israel, and destroyed their cities.

22 He left not any of the stock of the Enacims, in the land of the children of Israel: except the cities of Gaza, and Geth, and Azotus, in which alone they were left.

23 So Josue took all the land, as the Lord spoke to Moses, and delivered it in

* Ver. 18. *A long time.* Seven years, as appears from chap. xiv. 10.

‡ Ver. 20. *Hardened.* This hardening of their hearts, was their having no thought of yielding or submitting: which was a sentence or judgment of God upon them in punishment of their enormous crimes.

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possession to the children of Israel, according to their divisions and tribes. And the land rested from wars.

CHAP. XII.

A list of the kings slain by Moses and Josue.

THESE are the kings whom the children of Israel slew, and possessed their land, beyond the Jordan towards the rising of the sun, from the torrent Arnon unto mount Hermon, and all the east country, that looketh towards the wilderness.

2 Sehon king of the Amorrhites, who dwelt in Hesebon, *and* had dominion from Aroer, which is seated upon the bank of the torrent Arnon, and of the middle part in the valley, and of half Galaad, as far as the torrent Jaboc, which is the border of the children of Ammon.

3 And from the wilderness to the sea of Ceneroth toward the east, and to the sea of the wilderness, which is the most salt sea, on the east-side by the way that leadeth to Bethsimoth: and on the southside, that lieth under Asedoth, Phasga.

4 The border of Og, the king of Basan, of the remnant of the Raphaims who dwelt in Astaroth, and in Edrai, and had dominion in mount Hermon, and in Salecha, and in all Basan, unto the borders.

5 Of Gessuri, and Machati, and of half Galaad: the borders of Sehon the king of Hesebon.

6 Moses the servant of the Lord, and the children of Israel slew them, and Moses delivered their land in possession to the Rubenites, and Gadites, and the half tribe of Manasses.

7 These are the kings of the land, whom Josue and the children of Israel slew beyond the Jordan on the west-side, from Baalgad in the field of Libanus, unto the mount, part of which goeth up into Seir: and Josue delivered it in possession to the tribes of Israel, to every one their divisions,

8 As well in the mountains as in the plains and the champain countries. In Asedoth, and in the wilderness, and in the south was the Hethite and the Amorrhite, the Chananite, and the Pherezite, the Hevite, and the Jebusite.

9 The king of Jericho one, the king of Hai, which is on the side of Bethel, one,

10 The king of Jerusalem one, the king of Hebron one,

11 The king of Jerimoth one, the king of Lachis one,

12 The king of Eglon one, the king of Gazer one,

13 The king of Dabir one, the king of Gader one,

14 The king of Herma one, the king of Hered one,

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15 The king of Lebna one, the king of Odullam one,

16 The king of Maceda one, the king of Bethel one,

17 The king of Taphua one, the king of Opher one,

18 The king of Aphec one, the king of Saron one,

19 The king of Madan one, the king of Asor one,

20 The king of Semeron one, the king of Achsaph one,

21 The king of Thenac one, the king of Mageddo one,

22 The king of Cades one, the king of Jachanan of Carmel one,

23 The king of Dor, and of the province of Dor one, the king of the nations of Galgal one,

24 The king of Thersa one: all the kings thirty and one.

CHAP. XIII.

God commandeth Josue to devide the land: the possessions of Ruben, Gad, and half the tribe of Manasses, beyond the Jordan.

JOSUE was old, and far advanced in years, and the Lord said to him: Thou art grown old, and advanced in age, and there is a very large country left, which is not yet divided by lot:

2 To wit, all Galilee, Philistia, and all Gessuri.

3 From the troubled river, that watereth Egypt, unto the borders of Accaron northward: the land of Chanaan, which is divided among the lords of the Philistines, the Gazites, the Azotions, the Ascalonites, the Gethites, and the Accaronites.

4 And on the south-side are the Hevites, all the land of Chanaan, and Maara of the Sidonians, as far as Apheca, and the borders of the Amorrhite,

5 And his confines. The country also of Libanus towards the east from Baalgad under mount Hermon, to the entering into Emath.

6 Of all that dwell in the mountains from Libanus, to the waters of Maserephoth, and all the Sidonians. I am he that will cut them off from before the face of the children of Israel. So let their land come in as a part of the inheritance of Israel, as I have commanded thee.

7 And now divide the land in possession to the nine tribes, and to the half tribe of Manasses,

8 * With whom Ruben and Gad have possessed the land, which Moses the servant of the Lord delivered to

* Chap. XIII. Ver. 8. *With whom.* That is, with the other half of that same tribe.

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them beyond the river Jordan, on the east side.

9 From Aroer, which is upon the bank of the torrent Arnon, and in the midst of the valley, and all the plains of Medaba, as far as Dibon:

10 And all the cities of Sehon, king of the Amorrhites, who reigned in Hesebon, unto the borders of the children of Ammon.

11 And Galaad, and the borders of Gessuri and Machati, and all mount Hermon, and all Basan, as far as Salecha,

12 All the kingdom of Og in Basan, who reigned in Astaroth and Edrai, he was of the remains of the Raphaims: and Moses overthrew and destroyed them.

13 And the children of Israel would not destroy Gessuri and Machati: and they have dwelt in the midst of Israel until this present day.

14 But to the tribe of Levi he gave no possession: but the sacrifices and victims of the Lord God of Israel are his inheritance, as he spoke to him.

15 And Moses gave a possession to the children of Ruben according to their kindreds.

16 And their border was from Aroer, which is on the bank of the torrent Arnon, and in the midst of the valley of the same torrent: all the plain that leadeth to Medaba,

17 And Hesebon, and all their villages, which are in the plains. Dibon also, and Bamothbaal, and the town of Baalmaon,

18 And Jassa, and Cedimoth, and Mephaath,

19 And Cariathaim, and Sabama, and Sarathasar in the mountain of the valley.

20 Bethphogor and Asedoth, Phasga and Bethiesimoth,

21 And all the cities of the plain, and all the kingdoms of Sehon king of the Amorrhites, that reigned in Hesebon, whom Moses slew with * the princes of Madian: Hevi, and Recem, and Sur, and Hur, and Rebe, dukes of Sehon, inhabitants of the land.

22 Balaam also the son of Beor the southsayer, the children of Israel slew with the sword among the rest that were slain.

23 And the river Jordan was the border of the children of Ruben. This is the possession of the Rubenites, by

* Ver. 21. *The princes of Madian.* It appears from hence, that these were subjects of king Sehon: they are said to have been *slain with him*; that is, about the same time, but not in the same battle.

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their kindreds, of cities and villages.

24 And Moſes gave to the tribe of Gad and to his children by their kindreds, a poſſeſſion, of which this is the diviſion.

25 The border of Jaſer, and all the cities of Galaad, and half the land of the children of Ammon: as far as Aroer, which is over-againſt Rabba:

26 And from Heſebon unto Ramoth, Maſphe and Betonim: and from Manaim unto the borders of Dabir.

27 And in the valley Betharan and Bethnemra, and Socoth, and Saphon the other part of the kingdom of Sehon king of Heſebon: the limit of this alſo is the Jordan, as far as the uttermoſt part of the ſea of Cenereth beyond the Jordan on the eaſt ſide.

28 This is the poſſeſſion of the children of Gad by their families, their cities, and villages.

29 He gave alſo to the half tribe of Manaſſes and his children, poſſeſſion according to their kindreds,

30 The beginning whereof is this: from Manaim all Baſan, and all the kingdoms of Og king of Baſan, and all the villages of Jair, which are in Baſan, threeſcore towns.

31 And half Galaad, and Aſtaroth, and Edrai, cities of the kingdom of Og in Baſan: to the children of Machir, the ſon of Manaſſes, to one half of the children of Machir, according to their kindreds.

32 This poſſeſſion Moſes divided in the plains of Moab, beyond the Jordan over-againſt Jericho on the eaſt-ſide.

33 But to the tribe of Levi he gave no poſſeſſion: becauſe the Lord the God of Iſrael himſelf is their poſſeſſion, as he ſpoke to them.

CHAP. XIV.

Caleb's petition. Hebron is given to him and to his ſeed.

THIS is what the children of Iſrael poſſeſſed in the land of Chanaan, which Eleazar the prieſt, and Joſue the ſon of Nun, and the princes of the families by the tribes of Iſrael, gave to them;

2 Dividing all by lot, as the Lord had commanded by the hand of Moſes, to the nine tribes and the half tribe.

3 For to two tribes and a half, Moſes had given poſſeſſion beyond the Jordan: beſides the Levites, who received no land among their brethren:

4 But in their place ſucceeded the children of Joſeph divided into two tribes, of Manaſſes and Ephraim: neither did the Levites receive other portion of land, but cities to dwell in, and their

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suburbs, to feed their beasts and flocks.

5 As the Lord had commanded Moses, so did the children of Israel, and they divided the land.

6 Then the children of Juda came to Josue in Galgal, and Caleb the son of Jephone the Cenezite spoke to him: Thou knowest what the Lord spoke to Moses the man of God concerning me and thee in Cadesbarne.

7 I was forty years old when Moses the servant of the Lord sent me from Cadesbarne to view the land, and I brought him word again as to me seemed true.

8 But my brethren, that had gone up with me, discouraged the heart of the people: and I nevertheless followed the Lord my God.

9 And Moses swore in that day, saying: The land which thy foot hath trodden upon shall be thy possession, and thy children's for ever, because thou hast followed the Lord my God.

10 The Lord therefore hath granted me life, as he promised, until this present day. It is forty and five years since the Lord spoke this word to Moses, when Israel journeyed through the wilderness: this day I am eighty five years old,

11 As strong as I was at that time when I was sent to view *the land*; the strength of that time continueth in me until this day, as well to fight as to march.

12 Give me therefore this mountain, which the Lord promised in thy hearing also, wherein are the Enacims, and cities great and strong: if so be the Lord *will* be with me, and I shall be able to destroy them, as he promised me.

13 And Josue blessed him, and gave him Hebron in possession.

14 And from that time *Hebron belonged to Caleb the son of Jephone the Cenezite, until this present day: because he followed the Lord the God of Israel.

15 The name of Hebron before was called Cariath Arbe: Adam the greatest among the Enacims was laid there: and the land rested from wars.

CHAP. XV.

The borders of the lot of Juda. Caleb's portion and conquest. The cities of Juda.

NOW the lot of the children of Juda by

* Chap. XIV. ver. 14 *Hebron belonged, &c.* All the country thereabouts, depending on Hebron, was given to Caleb; but the city itself, with the suburbs, was one of those that were given to the priests to dwell in.

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their kindreds was this: from the frontier of Edom, to the desart of Sin southward, and to the uttermost part of the south-coast.

2 Its beginning *was* from the top of the most salt sea, and from the bay thereof, that looketh to the south.

3 And it goeth out towards the ascent of the scorpion, and passeth on to Sina: and ascendeth into Cadesbarne, and reacheth into Esron, going up to Addar, and compassing Carcaa,

4 And from thence passing along into Asemona, and reaching the torrent of Egypt: and the bounds thereof shall be the great sea: this shall be the limit of the south-coast.

5 But on the east-side the beginning shall be the most salt sea even to the end of the Jordan: and towards the north, from the bay of the sea unto the same river Jordan.

6 And the border goeth up into Beth-Hagla, and passeth by the north into Beth-Araba: going up to the stone of Boen the son of Ruben.

7 And reaching as far as the borders of Debera from the valley of Achor, and so northward looking towards Galgal, which is opposite to the ascent of Adommim, on on the south-side of the torrent: and *the border* passeth the waters that are called the fountain of the sun: and the goings out thereof shall be at the fountain Rogel.

8 And it goeth up by the valley of the son of Ennom on the side of the Jebusite towards the south, the same is Jerusalem: and thence ascending to the top of the mountain, which is over-against Geenom to the west, in the end of the valley of Raphaim northward.

9 And it passeth on from the top of the mountain to the fountain of the water of Nephtoa: and reacheth to the towns of mount Ephron: and it bendeth towards Baala, which is Cariathiarim, that is to say, the city of the woods.

10 And it compasseth from Baala westward unto mount Seir: and passeth by the side of mount Jarim to the north into Chesion: and goeth down into Bethsames, and passeth into Thamna.

11 And it reacheth northward to a part of Accaron at the side: and bendeth to Sechrona, and passeth mount Baala: and cometh into Jebneel, and is bounded westward with the great sea.

12 These are the borders round about of the children of Juda in their kindreds.

13 But to Caleb the son of Jephone he gave a portion in the midst of the children of Juda, as the Lord

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had commanded him: Cariath-Arbe the father of Enac, which is Hebron.

14 And Caleb destroyed out of it the three sons of Enac, Sesai and Ahiman and Tholmai, of the race of Enac.

15 And going up from thence he came to the inhabitants of Dabir, which before was called Cariath-Sepher, that is to say, the city of letters.

16 And Caleb said: He that shall smite Cariath-sepher, and take it, I will give him Axa my daughter to wife.

17 And Othoniel the son of Cenez, the younger brother of Caleb, took it: and he gave him Axa his daughter to wife.

18 And as they were going together, she was moved by her husband to ask a field of her father, and she sighed as she sat on her ass. And Caleb said to her: What aileth thee?

19 But she answered: Give me a blessing: thou hast given me a southern and dry land, give me also a *land* that is watered. And Caleb gave her the upper and the neither watery ground.

20 This is the possession of the tribe of the children of Juda by their kindreds.

21 And the cities from the uttermost parts of the children of Juda by the borders of Edom to the south, were Gabseel and Eder and Jagur,

22 And Cina and Dimona and Adada.

23 And Cades, and Asor, and Jethnam,

24 Ziph, and Telem, and Baloth,

25 New Asor and Carioth, Hesron, which is Asor.

26 Amam, Sama, and Molada,

27 And Asergadda and Hassemon and Bethphelet,

28 And Hasersual and Bersabee and Baziothia,

29 And Baala and Jim and Esem,

30 And Eltholad and Cesil and Harma,

31 And Siceleg, and Medemena and Sensenna,

32 Lebaoth, and Selim, and Aen, and Remmon, all the cities twenty nine, and their villages.

33 But in the plains: Estaol, and Sarea, and Asena,

34 And Zanoe and Enganim, and Taphua, and Enaim,

35 And Jerimoth, and Adullam, Socho and Azeca,

36 And Saraim, and Adithaim, and Gedera, and Gederothaim: fourteen cities, and their villages.

37 Sanan, and Hadassa, and Magdalgad,

38 Delian, and Masepha, and Jecthel,

39 Lachis, and Bascath, and Eglon,

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40 Chebbon, and Lehe-
man, and Cethlis,
41 And Gideroth, and
Bethdagon, and Naama, and
Maceda: fixteen cities, and
their villages.
42 Labana, and Ether,
and Aſan;
43 Jephtha, and Eſna,
and Neſib,
44 And Ceila, and Ach-
zib, and Mareza: nine ci-
ties, and their villages.
45 Accaron, with the
towns and villages thereof.
46 From Accaron even to
the ſea: all places that lie
towards Azotus and the vil-
lages thereof.
47 Azotus with its towns
and villages. Gaza with
its towns and villages, even
to the torrent of Egypt,
and the great ſea that is the
border thereof.
48 And in the moun-
tain: Samir, and Jether,
and Soecoth.
49 And Danna, and Ca-
riath-ſenna, this is Dabir:
50 Anab, and Iſtemo, and
Anim,
51 Goſen, and Olon, and
Gilo: eleven cities and their
villages.
52 Arab, and Ruma, and
Eſaan,
53 And Janum, and Beth-
thaphua and Apheca,
54 Athmatha and Cari-
atharbe, this is Hebron, and
Sior: nine cities and their
villages.
55 Maon, and Carmel,
and Ziph, and Jota,
56 Jezrael, and Jucadam
and Zanoe,
57 Accain, Gabaa, and
Thamna: ten cities and
their villages.
58 Halhul, and Beſſur,
and Gedor,
59 Mareth, and Beth-
anoth, and Eltecon: ſix ci-
ties and their villages.
60 Cariathbaal, the ſame
is Cariathiarim, the city of
woods, and Arebba: two
cities and their villages.
61 In the deſart Beth-ara-
ba, Meddin, and Sachacha,
62 And Nebſan, and the
city of ſalt, and Engaddi;
ſix cities and their vil-
lages.
63 But the children of
Juda could not deſtroy the
Jebuſite that dwelt in Jeru-
ſalem: and the Jebuſite
dwelt with the children of
Juda in Jeruſalem until this
preſent day.

CHAP. XVI.

*The lot of the ſons of Joſeph.
The borders of the tribe of
Ephraim.*

AND the lot of the ſons
of Joſeph fell from the
Jordan over-againſt Jericho
and the waters thereof on the
eaſt; the wilderneſs which
goeth up from Jericho to
the mountain of Bethel:
2 And goeth out from Be-
thel to Luza: and paſſeth the
border of Archi to Atharoth,

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3 And goeth down westward, by the borders of Jethleti, unto the borders of Beth-horon the nether, and to Gazer: and the countries of it are ended by the great sea:

4 And Manasses and Ephraim the children of Joseph possessed it.

5 And the border of the children of Ephraim was according to their kindreds: and their possession towards the east was Atharoth-addar unto Beth-horon the upper.

6 And the confines go out unto the sea: but Machmethath * looketh to the north, and it goeth round the borders eastward into Thanathselo: and passeth along on the east-side to Janoe.

7 And it goeth down from Janoe into Atharoth and Naaratha: and it cometh to Jericho, and goeth out to the Jordan.

8 From Taphua it passeth on towards the sea into the valley of reeds, and the goingsout thereof are atthemost salt sea: this is the possession of the tribe of the children of Ephraim by their families.

9 And there were cities with their villages separated for the children of Ephraim in the midst of the possession of the children of Manasses,

10 And the children of Ephraim slew not the Chananite who dwelt in Gazer: and the Chananite dwelt in the midst of Ephraim until this day, paying tribute.

CHAP. XVII.

The lot of the half tribe of Manasses.

AND *this* lot fell to the tribe of Manasses (for he is the first-born of Joseph) to Machir the first-born of Manasses the father of Galaad, who was a warlike man, and had for possession Galaad and Basan:

2 And to the rest of the children of Manasses according to their families, to the children of Abiezer, and to the children of Helec, and to the children of Esriel, and to the children of Sechem, and to the children of Hepher, and to the children of Semida, these are the male children of Manasses the son of Joseph, by their kindreds.

3 But Salphaad the son of Hepher the son of Galaad the son of Machir the son of Manasses had no sons, but only daughters: whose names are these, Maala, and Noa and

* Chap. XVI. Ver. 6. *Looketh to the north, &c.* The meaning is, that the border went towards the north, by *Machmethath*: and then turned eastward to *Thanath Selo.*

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Hegla and Melcha and Thersa.

4 And they came in the presence of Eleazar the priest and of Josue the son of Nun, and of the princes, saying: The Lord commanded by the hand of Moses, that a possession should be given us in the midst of our brethren. And he gave them according to the commandment of the Lord a possession amongst the brethren of their father.

5 And there fell ten portions to Manasses, beside the land of Galaad and Basan beyond the Jordan.

6 For the daughters of Manasses possessed inheritance in the midst of his sons. And the land of Galaad fell to the lot of the rest of the children of Manasses.

7 And the border of Manasses was from Aser, Machmethath which looketh towards Sichem: and it goeth out on the right hand by the inhabitants of the fountain of Taphua.

8 For the lot of Manasses took in the land of Taphua, which is on the borders of Manasses, and belongs to the children of Ephraim.

9 And the border goeth down to the valley of the reeds, to the south of the torrent of the cities of Ephraim, which are in the midst of the cities of Manasses: the border of Manasses is on the north-side of the torrent, and the out-goings of it are at the sea:

10 So that the possession of Ephraim is on the south, and on the north that of Manasses, and the sea is the border of both, and they are joined together in the tribe of Aser on the north, and in the tribe of Issachar on the east.

11 And the inheritance of Manasses in Issachar and in Aser was Bethsan and its villages, and Jeblaam with its villages, and the inhabitants of Dor, with the towns thereof, the inhabitants also of Endor with the villages thereof. And in like manner the inhabitants of Thenac with the villages thereof, and the inhabitants of Mageddo with their villages, and the third part of the city of Nopheth.

12 Neither could the children of Manasses overthrow these cities, but the Chananite began to dwell in his land.

13 But after that the children of Israel were grown strong, they subdued the Chananite, and made them their tributaries, and they did not kill them.

14 And the children of Joseph spoke to Josue, and said: Why hast thou given me but one lot and one portion to possess, whereas I am of so great a multitude, and the Lord hath blessed me?

15 And Josue said to them:

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If thou be a great people, go up into the woodland, and cut down room for thyself in the land of the Pherezite and the Raphaims: because the possession of mount Ephraim is too narrow for thee.

16 And the children of Joseph answered him: We cannot go up to the mountains for the Chananites that dwell in the low lands, wherein are situate Bethsan with its towns, and Jezrael in the midst of the valley, have chariots of iron.

17 And Josue said to the house of Joseph, to Ephraim and Manasses: Thou art a great people, and of great strength, thou shalt not have one lot only,

18 But thou shalt pass to the mountain, and shalt cut down the wood, and make thyself room to dwell in: and mayst proceed farther, when thou hast destroyed the Chananite, who as thou sayst have iron chariots, and are very strong.

CHAP. XVIII.

Surveyors are sent to divide the rest of the land into seven parts, for the other seven tribes. The lot of Benjamin.

AND all the children of Israel assembled together in Silo, and there they set up the tabernacle of the testimony, and the land was subdued before them.

2 But there remained seven tribes of the children of Israel, which as yet had not received their possessions.

3 And Josue said to them: How long are you indolent and slack, and go not in to possess the land, which the Lord the God of your fathers hath given you?

4 Choose of every tribe three men, that I may send them, and they may go and compass the land, and mark it out according to the number of each multitude: and bring back to me what they have marked out.

5 Divide to yourselves the land into seven parts: let Juda be in his bounds on the south-side, and the house of Joseph on the north.

6 * The land in the midst between these mark ye out into seven parts: and you shall come hither to me, that I may cast lots for you before the Lord your God.

7 For the Levites have no part among you, but the priesthood of the Lord is their inheritance. And Gad and Ruben, and the half tribe of Manasses have already receiv-

* Chap. XVIII. Ver. 6. *The land in the midst, &c.* That is to say, the rest of the land, which is not already assigned to Juda or Joseph.

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ed their poſſeſſions beyond the Jordan eaſtward: which Moſes the ſervant of the Lord gave them.

8 And when the men were riſen up, to go to mark out the land, Joſue commanded them, ſaying: Go round the land and mark it out, and return to me: that I may caſt lots for you before the Lord, in Silo.

9 So they went: and ſurveying it, divided it into ſeven parts, writing them down in a book. And they returned to Joſue, to the camp in Silo.

10 And he caſt lots before the Lord in Silo, and divided the land to the children of Iſrael into ſeven parts.

11 And firſt came up the lot of the children of Benjamin by their families, to poſſeſs the land between the children of Juda and the children of Joſeph.

12 And their border northward was from the Jordan: going along by the ſide of Jericho on the north-ſide, and thence going up weſtward to the mountains, and reaching to the wilderneſs of Bethaven,

13 And paſſing along ſouthward by Luza, the ſame is Bethel: and it goeth down into Ataroth-addar to the mountain that is on the ſouth of the nether Bethhoron.

14 And it bended *thence* going round towards the ſea, ſouth of the mountain that looketh towards Bethhoron to the ſouth-weſt: and the out-goings thereof are into Cariathbaal, which is called alſo Cariathiarim, a city of the children of Juda. This is their coſt towards the ſea, weſtward.

15 But on the ſouth-ſide the border goeth out from part of Cariathiarim towards the ſea, and cometh to the fountain of the waters of Nephtoa.

16 And it goeth down to that part of the mountain that looketh on the valley of the children of Ennom: and is over-againſt the north quarter in the furthermoſt part of the valley of Raphaim, and it goeth down into Geennom (that is, the valley of Ennom) by the ſide of the Jebuſite to the ſouth: and cometh to the fountain of Rogel,

17 Paſſing *thence* to the north, and going out to Enſemes, that is to ſay, the fountain of the ſun:

18 And it paſſeth along to the hills that are over-againſt the aſcent of Adommim: and it goeth down to Abenboen, that is, the ſtone of Boen the ſon of Ruben: and it paſſeth on the north ſide to the champaign countries: and goeth down into the plain,

19 And it paſſeth by Bethhagla northward: and the

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out-goings thereof are towards the north of the moſt ſalt ſea at the ſouth-end of the Jordan:

20 Which is the border of it on the eaſt-ſide. This is the poſſeſſion of the children of Benjamin, by their borders round about, and their families.

21 And their cities were, Jericho and Bethhagla and Vale-Caſis,

22 Betharaba and Samaraim and Bethel,

23 And Avim and Apharara and Ophera,

24 The town Emona and Ophni and Gabee: twelve cities, and their villages.

25 Gabaon and Rama and Beroth,

26 And Meſphe, and Caphara, and Amoſa,

27 And Recem, Jarephel and Tharela,

28 And Sela, Eleph, and Jebus, which is Jeruſalem, Gabaath and Cariath: fourteen cities, and their villages. This is the poſſeſſion of the children of Benjamin by their families.

CHAP. XIX.

The lots of the tribes of Simeon, Zabulon, Iſſachar, Aſer, Nephthali and Dan. A city is given to Joſue.

AND the ſecond lot came forth for the children of Simeon by their kindreds: and their inheritance was,

2 In the midſt of the poſſeſſion of the children of Juda: Berſabee and Sabee and Molada.

3 And Haſerſual, Bala and Aſem,

4 And Eltholad, Bethul and Harma,

5 And Siceleg and Bethmarchaboth and Haſerſuſa,

6 And Bethlebaoth and Sarohen: thirteen cities, and their villages.

7 Ain and Remmon and Athor and Aſan: four cities and their villages:

8 And all the villages round about theſe cities to Baalath Beer Ramath to the ſouth quarter. This is the inheritance of the children of Simeon according to their kindreds,

9 In the poſſeſſion and lot of the children of Juda: becauſe it was too great, and therefore the children of Simeon had their poſſeſſion in the midſt of their inheritance.

10 And the third lot fell to the children of Zabulon by their kindreds: and the border of their poſſeſſion was unto Sarid.

11 And it went up from the ſea and from Merala, and came to Debbaſeth: as far as the torrent which is over-againſt Jeconam.

12 And it returneth from Sared eaſtward to the borders of Ceſeleth thabor: and it goeth out to Dabereth, and aſcendeth towards Japhie.

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13 And it passeth along from thence to the east-side of Gethhepher and Thacasin: and goeth out to Remmon, Amthar and Noa.

14 And it turneth about to the north of Hanathon: and the out-goings thereof are the valley of Jephtahel,

15 And Cateth and Naalol and Semeron and Jedala and Bethlehem: twelve cities and their villages.

16 This is the inheritance of the tribe of the children of Zabulon by their kindreds, the cities and their villages.

17 The fourth lot came out to Issachar by their kindreds.

18 And his inheritance was Jezrael and Casaloth and Sunem,

19 And Hapharaim and Seon and Anaharath

20 And Rabboth and Cession, Abes,

21 And Rameth, and Engannim, and Enhadda and Bethphesses.

22 And the border thereof cometh to Thabor and Sehesima and Bethsames: and the out-goings thereof shall be at the Jordan: sixteen cities, and their villages.

23 This is the possession of the sons of Issachar by their kindreds, the cities and their villages.

24 And the fifth lot fell to the tribe of the children of Aser by their kindreds:

25 And their border was Halcath and Chali and Beten and Axaph,

26 And Elmelech and Amaad and Messal: and it reached to Charmel by the sea and Sihor and Labanath.

27 And it returned towards the east to Bethdagon: and passeth along to Zabulon and to the valley of Jephthael towards the north to Bethemec and Nehiel. And it goeth out to the left side of Cabul,

28 And to Abaran and Rehob and Hamon and Cana, as far as the great Sidon.

29 And it returneth to Horma to the strong city of Tyre, and to Hosa: and the out-goings thereof shall be at the sea from the portion of Achziba:

30 And Amma and Aphec and Rohob, twenty two cities and their villages.

31 This is the possession of the children of Aser by their kindreds, and the cities and their villages.

32 The sixth lot came out to the sons of Nephthali by their families:

33 And the border began from Heleph and Elon to Saananim, and Adami, which is Neceb, and Jebnael even to Lecum: and their out-goings unto the Jordan:

34 And the border returneth westward to Azanotthabor, and goeth out from

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thence to Hucuca, and passeth along to Zabulon southward, and to Aser westward, and to Juda upon the Jordan towards the rising of the sun.

35 And the strong cities *are* Assedim, Ser, and Emath, and Reccath and Cenereth,

36 And Edema and Arama, Asor

37 And Cedes and Edrai, Enhasor

38 And Jeron and Magdalel, Horom and Bethanath and Bethsames: nineteen cities, and their villages.

39 This is the possession of the tribe of the children of Nephthali by their kindreds, the cities and their villages.

40 The seventh lot came out to the tribe of the children of Dan by their families:

41 And the borders of their possession was Saraa and Esthaol, and Hirsemes, that is, the city of the sun.

42 Selebin and Aialon and Jethela,

43 Elon and Themna and Acron,

44 Elthece, Gebbethon and Balaath,

45 And Jud and Bane and Barach and Gethremmon:

46 And Majarcon, and Arecon, with the border that looketh towards Joppe,

47 And is terminated there. And the children of Dan went up and fought against Lesem, and took it: and they put it to the sword, and possessed it and dwelt in it, calling the name of it Lesem Dan, by the name of Dan their father.

48 This is the possession of the tribe of the sons of Dan, by their kindreds, the cities and their villages.

49 And when he had made an end of dividing the land by lot to each one by their tribes, the children of Israel gave a possession to Josue the son of Nun in the midst of them,

50 According to the commandment of the Lord, the city which he asked for, Thamnath Saraa in mount Ephraim: and he built up the city, and dwelt in it.

51 These are the possessions which Eleazar the priest, and Josue the son of Nun, and the princes of the families and of the tribes of the children of Israel, distributed by lot in Silo, before the Lord, at the door of the tabernacle of the testimony: and they divided the land.

CHAP. XX.

The cities of refuge are appointed for casual manslaughter.

AND the Lord spoke to Josue, saying: Speak to the children of Israel and say to them:

2 Appoint cities of refuge, of which I spoke to you by the hand of Moses:

3 That whosoever shall

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kill a person unawares may flee to them: and may escape the wrath of the kinsman, who is the avenger of blood:

4 And when he shall flee to one of these cities: he shall stand before the gate of the city, and shall speak to the ancients of that city such things as prove him innocent: and so they shall receive him, and give him a place to dwell in.

5 And when the avenger of blood shall pursue him, they shall not deliver him into his hands, because he slew his neighbour unawares, and is not proved to have been his enemy two or three days before.

6 And he shall dwell in that city till he stand before judgment to give an account of his fact, and till the death of the high priest, who shall be at that time: then shall the manslayer return and go into his own city and house from whence he fled.

7 And they appointed Cedes in Galilee of mount Nephthali, and Sichem in mount Ephraim, and Cariatharbe, the same is Hebron in the mountain of Juda.

8 And beyond the Jordan to the east of Jericho they appointed Bosor, which is upon the plain of the wilderness of the tribe of Ruben, and Ramoth in Galaad of the tribe of Gad, and Gaulon in Basan of the tribe of Manasses.

9 These cities were appointed for all the children of Israel, and for the strangers that dwelt among them: that whosoever had killed a person unawares might flee to them, and not die by the hand of the kinsman, coveting to revenge the blood that was shed, until he should stand before the people to lay open his cause.

CHAP. XXI.

Cities with their suburbs are assigned for the priests and Levites.

THEN the heads of the families of Levi came to Eleazar the priest, and to Josue the son of Nun, and to the heads of the kindreds of all the tribes of the children of Israel:

2 And they spoke to them in Silo in the land of Chanaan, and said: The Lord commanded by the hand of Moses that cities should be given us to dwell in, and their suburbs to feed our cattle.

3 And the children of Israel gave out of their possessions according to the commandment of the Lord, cities and their suburbs.

4 And the lot came out for the family of Caath of the children of Aaron the priest, out of the tribes of Juda, and of Simeon, and of Benjamin, thirteen cities.

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5 And to the reſt of the children of Caath, that is, to the Levites, who remained out of the tribes of Ephraim and of Dan, and the half tribe of Manaſſes, ten cities.

6 And the lot came out to the children of Gerſon, that they ſhould take of the tribes of Iſſachar and of Aſer and of Nephthali, and of the half tribe of Manaſſes in Baſan, thirteen cities.

7 And to the ſons of Merari by their kindreds, of the tribes of Ruben and of Gad and of Zabulon, twelve cities.

8 And the children of Iſrael gave to the Levites the cities and their ſuburbs, as the Lord commanded by the hand of Moſes, giving to every one by lot.

9 Of the tribes of the children of Juda and of Simeon Joſue gave cities, whoſe names are theſe,

10 To the ſons of Aaron, of the families of Caath, of the race of Levi (for the firſt lot came out for them)

11 The city of Arbe the father of Enac, which is called Hebron, in the mountain of Juda, and the ſuburbs thereof round about.

12 But the fields and the villages thereof he had given to Caleb the ſon of Jephone for his poſſeſſion.

13 He gave therefore to the children of Aaron the prieſt, Hebron a city of refuge, and the ſuburbs thereof: and Lobna with the ſuburbs thereof.

14 And Jether and Eſtemo,

15 And Holon and Dabir,

16 And Ain, and Jera, and Bethſames, with their ſuburbs: nine cites out of the two tribes, as hath been ſaid.

17 And out of the tribe of the children of Benjamin, Gabaon and Gabae,

18 And Anathoth and Almod, with their ſuburbs: four cities.

19 All the cities together of the children of Aaron the prieſt, were thirteen, with their ſuburbs.

20 And to the reſt of the families of the children of Caath, of the race of Levi, was given this poſſeſſion.

21 Of the tribe of Ephraim, Sichem one of the cities of refuge, with the ſuburbs thereof in mount Ephraim and Gazer,

22 And Cibſaim, and Bethhoron, with their ſuburbs, four cities.

23 And of the tribe of Dan, Eltheco and Gabathon,

24 And Aialon and Gethremmon, with their ſuburbs, four cities.

25 And of the half tribe of Manaſſes, Thanac and Gethremmon, with their ſuburbs, two cities.

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26 All the cities were ten, with their ſuburbs, which were given to the children of Caath of the inferior degree.

27 To the children of Gerſon alſo of the race of Levi out of the half tribe of Manaſſes, Gaulon in Baſan, *one of* the cities of refuge, and Boſra, with their ſuburbs, two cities.

28 And of the tribe of Iſſachar, Ceſion, and Dabereth,

29 And Jaramoth, and Engannim, with their ſuburbs, four cities.

30 And of the tribe of Aſer, Maſal and Abdon,

31 And Helcath, and Rohob, with their ſuburbs, four cities.

32 Of the tribe alſo of Nephthali, Cedes in Galilee, *one of* the cities of refuge: and Hammoth Dor, and Carthan, with their ſuburbs, three cities.

33 All the cities of the families of Gerſon were thirteen, with their ſuburbs.

34 And to the children of Merari Levites of the inferior degree by their families were given of the tribe of Zabulon, Jecnam and Cartha,

35 And Damna and Naalol, four cities, with their ſuburbs.

36 Of the tribe of Ruben beyond the Jordan over-againſt Jericho, Boſor in the wilderneſs, *one of* the cities of refuge, Miſor and Jaſer and Jethſon and Mephaath, * four cities, with their ſuburbs.

37 Of the tribe of Gad, Ramoth in Galaad, *one of* the cities of refuge, and Manaim and Heſebon and Jaſer, four cities with their ſuburbs.

38 All the cities of the children of Merari by their families and kindreds, were twelve.

39 So all the cities of the Levites within the poſſeſſion of the children of Iſrael were forty eight,

40 With their ſuburbs, each diſtributed by the families.

41 And the Lord God gave to Iſrael all the land that he had ſworn to give to their fathers: and they poſſeſſed it, and dwelt in it.

42 And he gave them peace from all nations round about: and none of their enemies durſt ſtand againſt them, but all were brought under their dominion.

43 Not ſo much as one word which he had promiſed to perform unto them, was

* Ver. 36. *Four cities.* There are no more, though there be five names; for *Miſor* is the ſame city as *Boſor*, which is to be obſerved in ſome other places, where the number of names exceeds the number of cities.

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made void, but all came to pass.

CHAP. XXII.

The tribes of Ruben and Gad, and half the tribe of Manasses, return to their possessions. They build an altar by the side of the Jordan, which alarms the other tribes. An Embassage is sent to them, to which they give a satisfactory answer

AT the same time Josue called the Rubenites, and the Gadites, and the half tribe of Manasses,

2 And said to them: You have done all that Moses the servant of the Lord commanded you; you have also obeyed me in all things,

3 Neither have you left your brethren this long time, until this present day, keeping the commandment of the Lord your God.

4 Therefore as the Lord your God hath given your brethren rest and peace, as he promised: return, and go to your dwellings, and to the land of your possession, which Moses the servant of the Lord gave you beyond the Jordan:

5 Yet so that you observe attentively, and in work fulfil the commandment and the law which Moses the servant of the Lord commanded you, that you love the Lord your God, and walk in all his ways, and keep all his commandments, and cleave to him, and serve him with all your heart and with all your soul.

6 And Josue blessed them, and sent them away, and they returned to their dwellings.

7 Now to half the tribe of Manasses Moses had given a possession in Basan: and therefore to the half that remained, Josue gave a lot among the rest of their brethren beyond the Jordan to the west. And when he sent them away to their dwellings, and had blessed them,

8 He said to them: With much substance and riches, you return to your settlements with silver and gold, brass and iron, and variety of raiment: divide the prey of your enemies with your brethren.

9 So the children of Ruben, and the children of Gad, and the half tribe of Manasses returned, and parted from the children of Israel in Silo, which is in Chanaan, to go into Galaad, the land of their possession, which they had obtained according to the commandment of the Lord by the hand of Moses.

10 And when they were come to the banks of the Jordan, in the land of Chanaan, they built an altar immensly great near the Jordan.

11 And when the children of Israel had heard of it, and certain messengers had brought them an account that the chil-

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dren of Ruben, and of Gad, and the half tribe of Manasses had built an altar in the land of Chanaan, upon the banks of the Jordan, over-against the children of Israel:

12 They all assembled in Silo, to go up, and fight against them.

13 And in the mean time they sent to them into the land of Galaad, Phinees the son of Eleazar the priest,

14 And ten princes with him, one of every tribe.

15 Who came to the children of Ruben, and of Gad, and the half tribe of Manasses, into the land of Galaad, and said to them:

16 Thus saith all the people of the Lord: What meaneth this transgression? Why have you forsaken the Lord the God of Israel, building a sacrilegious altar, and revolting from the worship of him?

17 Is it a small thing to you that you sinned with Beelphegor, and the stain of that crime remaineth in us to this day? and many of the people perished.

18 And you have forsaken the Lord to-day, and to-morrow his wrath will rage against all Israel.

19 But if you think the land of your possession to be unclean pass over to the land, wherein is the tabernacle of the Lord, and dwell among us: only depart not from the Lord, and from our society, by building an altar beside the altar of the Lord our God.

20 Did not Achan the son of Zare transgress the commandment of the Lord, and his wrath lay upon all the people of Israel? And he was *but* one man, and would to God he alone had perished in his wickedness.

21 And the children of Ruben, and of Gad, and of the half tribe of Manasses, answered the princes of the embassage of Israel:

22 The Lord the most mighty God, the Lord the most mighty God, he knoweth, and Israel also shall understand: If with the design of transgression we have set up this altar, let him not save us, but punish us immediately:

23 And if we did it with that mind, that we might lay upon it holocausts, and sacrifice, and victims of peace-offerings, let him require and judge:

24 And not rather with this thought and design, that we should say: To-morrow your children will say to our children: What have you to do with the Lord the God of Israel?

25 The Lord hath put the river Jordan for a border between us and you, O ye children of Ruben, and ye children of Gad: and therefore

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you have no part in the Lord. And by this occasion your children shall turn away our children from the fear of the Lord. We therefore thought it best,

26 And said: Let us build us an altar, not for holocausts, nor to offer victims,

27 But for a testimony between us and you, and our posterity and yours, that we may serve the Lord, and that we may have a right to offer both holocausts, and victims, and sacrifices of peace-offerings: and that your children to-morrow may not say to our children: You have no part in the Lord.

28 And if they will say so, they shall answer them: Behold the altar of the Lord which our fathers made, not for holocausts, nor for sacrifice, but for a testimony between us and you.

29 God keep us from any such wickedness that we should revolt from the Lord, and leave off following his steps, by building an altar to offer holocausts, and sacrifices, and victims, beside the altar of the Lord our God, which is erected before his tabernacle.

30 And when Phinees the priest, and the princes of the embassage, which were with him, had heard this, they were satisfied: and they admitted most willingly the words of the children of Ruben, and Gad, and of the half tribe of Manasses.

31 And Phinees the priest the son of Eleazar said to them: Now we know that the Lord is with us, because you are not guilty of this revolt, and you have delivered the children of Israel from the hand of the Lord.

32 And he returned with the princes from the children of Ruben and Gad, out of the land of Galaad, into the land of Chanaan, to the children of Israel, and brought them word again.

33 And the saying pleased all that heard it. And the children of Israel praised God, and they no longer said that they would go up against them, and fight, and destroy the land of their possession.

34 And the children of Ruben, and the children of Gad, called the altar which they had built, Our testimony that the Lord is God.

CHAP. XXIII.

Josue being old, admonisheth the people to keep God's commandments; and to avoid marriages, and all society with the gentiles, for fear of being brought to idolatry.

AND when a long time was passed, after that the Lord had given peace to Israel, all the nations round about being subdued, and

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Josue being now old, and far advanced in years:

2 Josue called for all Israel, and for the elders, and for the princes, and for the judges, and for the masters, and said to them: I am old, and far advanced in years:

3 And you see all that the Lord your God hath done to all the nations round about, how he himself hath fought for you:

3 And now since he hath divided to you by lot all the land, from the east of the Jordan unto the great sea, and many nations yet remain:

5 The Lord your God will destroy them, and take them away from before your face, and you shall possess the land, as he hath promised you.

6 Only take courage, and be careful to observe all things that are written in the book of the law of Moses: and turn not aside from them, neither to the right hand nor to the left:

7 Lest after that you are come in among the Gentiles, who will remain among you, you should swear by the name of their gods, and serve them, and adore them:

8 But cleave ye unto the Lord your God: as you have done until this day.

9 And then the Lord God will take away before your eyes nations that are great and very strong, and no man shall be able to resist you.

10 One of you shall chase a thousand men of the enemies: because the Lord your God himself will fight for you, as he hath promised.

11 This only take care of with all diligence, that you love the Lord your God.

12 But if you will embrace the errors of these nations that dwell among you, and make marriages with them, and join friendships:

13 Know ye for a certainty that the Lord your God will not destroy them before your face, but they shall be a pit and a snare in your way, and a stumbling block at your side, and stakes in your eyes, till he take you away and destroy you from off this excellent land, which he hath given you.

14 Behold this day I am going into the way of all the earth, and you shall know with all your mind, that of all the words which the Lord promised to perform for you, not one hath failed.

15 Therefore as he hath fulfilled in deed, what he promised, and all the things prosperous have come; so will he bring upon you all the evils he hath threatened, till he take you away and destroy you from off this excellent land which he hath given you,

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16 When you shall have transgressed the covenant of the Lord your God, which he hath made with you, and shall have served strange gods, and adored them: Then shall the indignation of the Lord rise up quickly and speedily against you, and you shall be taken away from this excellent land, which he hath delivered to you.

CHAP. XXIV.

Josue assembleth the people; and reneweth the covenant between them and God. His death and burial.

AND Josue gathered together all the tribes of Israel in Sichem, and called for the ancients, and the princes, and the judges, and the masters: and they stood in the sight of the Lord:

2 And he spoke thus to the people: Thus saith the Lord the God of Israel: Your fathers dwelt of old on the other side * of the river, Thare the father of Abraham, and Nachor: and served strange gods.

3 And I took your father Abraham from the borders of Mesopotamia: and brought him into the land of Chanaan, and I multiplied his seed,

4 And gave him Isaac: and to him again I gave Jacob and Esau. And I gave to Esau mount Seir for his possession: but Jacob and his children went down into Egypt.

5 And I sent Moses and Aaron, and I struck Egypt with many signs and wonders.

6 And I brought you and your fathers out of Egypt, and you came to the sea: and the Egyptians pursued your fathers with chariots and horsemen, as far as the red sea.

7 And the children of Israel cried to the Lord: and he put darkness between you and the Egyptians, and brought the sea upon them, and covered them. Your eyes saw all that I did in Egypt, and you dwelt in the wilderness a long time:

8 And I brought you into the land of the Amorrhite, who dwelt beyond the Jordan. And when they fought against you, I delivered them into your hands, and you possessed their land, and slew them.

9 And Balac son of Sephor king of Moab, arose and fought against Israel. And he sent and called for Balaam son of Beor, to curse you:

10 And I would not hear him, but on the contrary I blessed you by him, and I delivered you out of his hand.

* Chap. XXIV. Ver. 2. *Of the river.* The Euphrates.

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11 And you passed over the Jordan, and you came to Jericho. And the men of that city fought against you, the Amorrhite, and the Pherezite and the Chananite, and the Hethite, and the Gergesite, and the Hevite, and the Jebusite: and I delivered them into your hands.

12 And I sent before you hornets: and I drove them out from their places, the two kings of the Amorrhites, not with thy sword nor with thy bow.

13 And I gave you a land in which you had not laboured, and cities to dwell in, which you built not, vineyards and olive-yards, which you planted not.

14 Now therefore fear the Lord, and serve him with a perfect and most sincere heart: and put away the gods which your fathers served in Mesopotamia and in Egypt, and serve the Lord.

15 But if it seem evil to you to serve the Lord, you have your choice: choose this day that which pleaseth you, whom you would rather serve, whether the gods which your fathers served in Mesopotamia, or the gods of the Amorrhites, in whose land you dwell: but as for me and my house we will serve the Lord.

16 And the people answered, and said: God forbid we should leave the Lord, and serve strange gods.

17 The Lord our God he brought us and our fathers out of the land of Egypt, out of the house of bondage: and did very great signs in our sight, and preserved us in all the way by which we journeyed, and among all the people through whom we passed.

18 And he hath cast out all the nations, the Amorrhite the inhabitant of the land into which we are come. Therefore we will serve the Lord, for he is our God.

19 And Josue said to the people: * You will not be able to serve the Lord: for he is a holy God, and mighty and jealous, and will not forgive your wickedness and sins.

20 If you leave the Lord, and serve strange gods, he will turn and will afflict you, and will destroy you, after all the good he hath done you.

21 And the people said to Josue: No, it shall not be so

* Ver. 19. *You will not be able to serve the Lord*, &c. This was not said by way of discouraging them; but rather to make them more earnest and resolute, by setting before them the greatness of the undertaking, and the courage and constancy necessary to go through with it.

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as thou sayst, but we will serve the Lord.

22 And Josue said to the people: You are witnesses, that you yourselves have chosen you the Lord to serve him. And they answered: *We are* witnesses.

23 Now therefore, said he, put away strange gods from among you, and incline your hearts to the Lord the God of Israel.

24 And the people said to Josue: We will serve the Lord our God, and we will be obedient to his commandments.

25 Josue therefore on that day made a covenant, and set before the people commandments and judgments in Sichem.

26 And he wrote all these things in the volume of the law of the Lord: and he took a great stone, and set it under the oak, that was in the sanctuary of the Lord:

27 And he said to all the people: Behold this stone shall be a testimony unto you, that * it hath heard all the words of the Lord, which he hath spoken to you: lest perhaps hereafter you will deny it, and lie to the Lord your God.

28 And he sent the people away every one to their own possession.

29 † And after these things Josue the son of Nun the servant of the Lord died, being a hundred and ten years old:

30 And they buried him in the border of his possession in Thamnathsare, which is situate in mount Ephraim, on the north side of mount Gaas.

31 And Israel served the Lord all the days of Josue, and of the ancients that lived a long time after Josue, and that had known all the works of the Lord which he had done in Israel.

32 And the bones of Joseph which the children of Israel had taken out of Egypt they buried in Sichem, in that part of the field which Jacob had bought of the sons of Hemor the father of Sichem, for a hundred young ewes, and it was in the possession of the sons of Joseph.

33 Eleazar also the son of Aaron died: and they buried him in Gabaath *that belonged to* Phinees his son, which was given him in mount Ephraim.

* Ver. 27. *It hath heard.* This is a figure of speech by which sensation is attributed to inanimate things; and they are called upon, as it were, to bear witness in favour of the great Creator, whom they on their part constantly obey.

† Ver. 29. *And after, &c.* If Josue wrote this book, as is commonly believed, these last verses were added by Samuel, or some other prophet.

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THE BOOK OF JUDGES*.

CHAP. I.

The expedition and victory of Juda against the Chananites; who are tolerated in many places.

AFTER the death of Josue the children of Israel consulted the Lord, saying: Who shall go up before us against the Chananite, and shall be the leader of the war?

2 And the Lord said: Juda shall go up: behold I have delivered the land into his hands.

3 And Juda said to Simeon his brother: Come up with me into my lot, and fight against the Chananite, that I also may go along with thee into thy lot. And Simeon went with him.

4 And Juda went up, and the Lord delivered the Chananite and the Pherezite into their hands: and they slew *of them* in Bezek ten thousand men.

5 And they found Adonibezec in Bezec, and fought against him, and they defeated the Chananite, and the Pherezite.

6 And Adonibezec fled: and they pursued after him and took him, and cut off his fingers and toes.

7 And Adonibezec said: Seventy kings having their fingers and toes cut off, gathered up the leavings of the meat under my table: as I have done, so hath God requited me. And they brought him to Jerusalem, and he died there.

8 And the children of Juda besieging † Jerusalem, took

* *Judges.* This book is called *Judges*, becauses it contains the history of what passed under the government of the judges, who ruled Israel before they had kings. The writer of it, according to the more common opinion, was the prophet Samuel.

† Chap. I. ver. 8. *Jerusalem.* This city was divided into two: one part was called *Jebus*, the other *Salem*: the one was in the tribe of Juda, the other in the tribe of Benjamin. After it was taken and burnt by the men of Juda, it was

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it, and put it to the sword, and set the whole city on fire.

9 And afterwards they went down and fought against the Chananite, who dwelt in the mountains, and in the south, and in the plains.

10 And Juda going forward against the Chananite, that dwelt in * Hebron (the name whereof was in former times Cariatharbe slew Sesai, and Ahimam, and Tholmai:

11 And departing from thence he went to the inhabitants of Dabir, the ancient name of which was Cariath Sepher, that is, † the city of letters.

12 And Caleb said: He that shall take Cariath Sepher, and lay it waste, to him will I give my daughter Axa to wife.

13 And Othoniel the son of Cenez, the younger brother of Caleb having taken it, he gave him Axa his daughter to wife.

14 And as she was going on her way, her husband admonished her to ask a field of her father. And as she sighed sitting on her ass, Caleb said to her: What aileth thee?

15 But she answered: Give me a blessing, for thou hast given me a dry land: give me also a watery *land*. So Caleb gave her the upper and the nether watery ground.

16 And the children of ‡ the Cinite the kinsman of Moses went up from § the city of palms, with the children of Juda into the wilderness of his lot, which is at the south-side of Arad, and they dwelt with him.

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quickly rebuilt again by the Jebusites, as we may gather from verse 21; and continued in their possession till it was taken by king David.

* Ver. 10. *Hebron.* This expedition against Hebron, &c. is the same as is related *Josue* xv. 13. It is here repeated, to give the reader at once a short sketch of all the atchievements of the tribe of Juda against the Chananites.

† Ver. 11. *The city of letters.* Perhaps so called, from some famous school or library kept there.

‡ Ver. 16. *The Cinite.* Jethro the father-in-law of Moses was called *Cinæus*, the Cinite: and his children who came along with the children of Israel settled themselves among them in the land of Chanaan, embracing their worship and religion. From these the Rechabites sprung, of whom see *Jerem.* 35.

§ Ibidem. *The city of palms.* Jericho, so called from the abundance of palm-trees.

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17 And Juda went with Simeon his brother, and they together defeated the Chanamites that dwelt in Sephaath, and slew them. And the name of the city was called, Horma, that is, Anathema.

18 And Juda took * Gaza with its confines, and Ascalon, and Accaron with their confines.

19 And the Lord was with Juda, and he possessed the hill country: but ‡ was not able to destroy the inhabitants of the valley, because they had many chariots armed with scythes.

20 And they gave Hebron to Caleb, as Moses had said, who destroyed out of it the three sons of Enac.

21 But the sons of Benjamin did not destroy the Jebusites that inhabited Jerusalem: and the Jebusite hath dwelt with the sons of Benjamin in Jerusalem until this present day.

22 The house of Joseph also went up against Bethel, and the Lord was with them.

23 For when they were besieging the city, which before was called Luza,

24 They saw a man coming out of the city, and they said to him: Shew us the entrance into the city, and we will shew thee mercy.

25 And when he had shewed them, they smote the city with the edge of the sword: but that man, and all his kindred, they let go.

26 Who being sent away, went into the land of Hethim, and built there a city, and called it Luza: which is so called until this day.

27 Manasses also did not destroy Bethsan, and Thanac with their villages, nor the inhabitants of Dor, and Jeblaam, and Mageddo with their villages. And the Chananite began to dwell with them.

28 But after Israel was grown strong, he made them tributaries, and would not destroy them.

29 Ephraim also did not slay the Chananite that dwelt in Gazer, but dwelt with him.

* Ver. 18. *Gaza, &c.* These were three of the principal cities of the Philistines, famous both in sacred and profane history. They were taken at this time by the Israelites: but as they took no care to put garrisons in them, the Philistines soon recovered them again.

‡ Ver. 19. *Was not able, &c.* Through a cowardly fear of their chariots armed with hooks and scythes, and for want of confidence in God.

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30 Zabulon destroyed not the inhabitants of Cetron, and Naalol: but the Chananite dwelt among them, and became their tributary.

31 Aser also destroyed not the inhabitants of Accho and of Sidon, of Ahalab, and of Achazib, and of Helba, and of Aphec, and of Rohob:

32 And he dwelt in the midst of the Chananites the inhabitants of that land, and did not slay them.

33 Nephthali also destroyed not the inhabitants of Bethsames, and of Bethanath: and he dwelt in the midst of the Chananites the inhabitants of the land, and the Bethsamites and Bethanites were tributaries to him.

34 And the Amorrhite straitened the children of Dan in the mountain, and gave them not place to go down to the plain:

35 And * he dwelt in the mountain Hares that is of potsherds, in Aialon and Salebim. And the hand of the house of Joseph was heavy *upon him*, and he became tributary to him.

36 And the border of the Amorrhite was from the ascent of the scorpion, the rock, and the higher places.

CHAP. II.

An Angel reproveth Israel. They weep for their sins. After the death of Josue, they often fall, and repenting, are delivered from their afflictions, but still fall worse and worse.

AND ‡ an Angel of the Lord went from Galgal to the place of weepers, and said: I made you go out of Egypt, and have brought you into the land, for which I swore to your fathers: and I promised that I would not make void my covenant with you for ever:

2 On condition that you should not make a league with the inhabitants of this land but should throw down their altars: and you would not hear my voice: why have you done this?

3 Wherefore I would not destroy them from before your face: that you may have enemies, and their gods may be your ruin.

4 And when the Angel of the Lord spoke these words to all the children of Israel: they lifted up their voice, and wept.

5 And the name of that place was called, the place of

* Ver. 35 *He dwelt.* That is the Amorrhite.

‡ Chap. II. Ver. 1. *An Angel.* Taking the shape of a man.

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weepers, or of tears: and there they offered sacrifices to the Lord.

6 * And Josue sent away the people, and the children of Israel went every one to his own possession to hold it:

7 And they served the Lord all his days, and the days of the ancients, that lived a long time after him, and who knew all the works of the Lord which he had done for Israel.

8 And Josue the son of Nun, the servant of the Lord, died, being a hundred and ten years old,

9 And they buried him in the borders of his possession in Thamnathsare, in mount Ephraim, on the north side of mount Gaas.

10 And all that generation was gathered to their fathers: and there arose others that knew not the Lord, and the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the Lord, and they served Baalim.

12 And they left the Lord the God of their fathers, who had brought them out of the land of Egypt: † and they followed strange gods, and the gods of the people that dwelt round about them, and they adored them: and they provoked the Lord to anger,

13 Forsaking him, and serving Baal and Astaroth.

14 And the Lord being angry against Israel, delivered them into the hands of plunderers; who took them and sold them to their enemies that dwelt round about: neither could they stand against their enemies:

15 But whithersoever they meant to go, the hand of the Lord was upon them, as he had said, and as he had sworn to them: and they were greatly distressed.

16 And the Lord raised up judges, to deliver them from the hands of those that oppressed them: but they would not hearken to them,

* Ver. 6. *And Josue, &c.* This is here inserted out of *Josue* 24. by way of recapitulation of what had happened before, and by way of an introduction to that which follows.

† Ver. 13. *They followed strange gods.* What is here said of the children of Israel, as to their falling so often into idolatry, is to be understood of a great part of them: but not so universally as if the true worship of God was ever quite abolished among them: for the succession of the true church and religion was kept up all this time by the priests and Levites, at least in the house of God in Silo.

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17 Committing fornication with ſtrange gods, and adoring them. They quickly forſook the way in which their fathers had walked: and hearing the commandments of the Lord, they did all things contrary.

18 And when the Lord raiſed them up judges in their days, he was moved to mercy, and heard the groanings of the afflicted, and delivered them from the ſlaughter of the oppreſſors.

19 But after the Judge was dead, they returned, and did much worſe things than their fathers had done, following ſtrange gods, ſerving them, and adoring them. They left not their own inventions, and the ſtubborn way, by which they were accuſtomed to walk.

20 And the wrath of the Lord was kindled againſt Iſrael, and he ſaid: Behold this nation hath made void my covenant, which I had made with their fathers, and hath deſpiſed to hearken to my voice:

21 I alſo will not deſtroy the nations which Joſue left, when he died:

22 That through them I may try Iſrael, whether they will keep the way of the Lord, and walk in it, as their fathers kept it, or no.

23 The Lord therefore left all theſe nations, and would not quickly deſtroy them, neither did he deliver them into the hands of Joſue.

CHAP. III.

The people falling into idolatry are oppreſſed by their enemies; but repenting are delivered by Othoniel, Aod, and Samgar.

THESE are the nations which the Lord left, that by them he might inſtruct Iſrael, and all that had not known the wars of the Chananites:

2 That afterwards their children might learn to fight with their enemies, and to be trained up to war:

3 The five princes of the Philiſtines, and all the Chananites, and the Sidonians, and the Hevites that dwelt in mount Libanus, from mount Baal Hermon to the entering into Emath.

4 And he left them, that he might try Iſrael by them, whether they would hear the commandments of the Lord, which he had commanded their fathers by the hand of Moſes, or not.

5 So the children of Iſrael dwelt in the midſt of the Chananite, and the Hethite, and the Amorrhite, and the Pherezite, and the Hevite, and the Jebuſite:

6 And they took their daughters to wives, and they gave their own daughters to

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their sons, and they served their gods.

7 And they did evil in the sight of the Lord, and they forgot their God, and served Baalim and Astaroth.

8 And the Lord being angry with Israel, delivered them into the hands of Cusan Rasathaim king of * Mesopotamia, and they served him eighty years.

9 And they cried to the Lord, who raised them up a saviour, and delivered them; to wit, Othoniel the son of Cenez, the younger brother of Caleb:

10 And the spirit of the Lord was in him, and he judged Israel. And he went out to fight, and the Lord delivered Cusan Rasathaim king of Syria, and he overthrew him:

11 And the land rested forty years, and Othoniel the son of Cenez died.

12 And the children of Israel did evil again in the sight of the Lord: who strengthened against them Eglon king of Moab: because they did evil in his sight.

13 And he joined to him the children of Ammon, and Amalec: and he went and overthrew Israel, and possessed the city of palm-trees.

14 And the children of Israel served Eglon king of Moab eighteen years:

15 And afterwards they cried to the Lord, who raised them up a saviour called Aod, the son of Gera, the son of Jemini, who used the left hand as well as the right. And the children of Israel sent presents to Eglon king of Moab by him.

16 And he made himself a two edged sword, with a haft in the midst of the length of the palm of the hand, and was girded therewith under his garment on the right thigh.

17 And he presented the gifts to Eglon king of Moab. Now Eglon was exceeding fat.

18 And when he had presented the gifts unto him, he followed his companions that came along with him.

19 Then returning from Galgal, where the idols were, he said to the king: I have a secret message to thee, O king. And he commanded silence: and all being gone out that were about him,

20 Aod went in to him: now he was sitting in a summer parlour alone, and he

* Ver. 8. *Mesopotamia.* In Hebrew *Aramnaharaim, Syria of the two rivers*; so called because it lies between the Euphrates and the Tigris. It is absolutely called Syria, ver. 10.

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said: I have * a word from God to thee. And he forthwith rose up from his throne.

21 And Aod put forth his left hand, and took the dagger from his right thigh and thrust it into his belly

22 With such force that the haft went in after the blade into the wound, and was closed up with the abundance of fat. So that he did not draw out the dagger, but left it in the body as he had struck it in: And forthwith by the secret parts of nature the excrements of the belly came out.

23 But Aod carefully shutting the doors of the parlour, and locking them,

24 Went out by a postern door. And the king's servants going in, saw the doors of the parlour shut, and they said: Perhaps he is easing nature in his summer parlour.

25 And waiting a long time till they were ashamed, and seeing that no man opened the door they took a key: and opening, they found their lord lying dead on the ground.

26 But Aod, while they were in confusion, escaped, and passed by the place of the idols, from whence he had returned. And he came to Seirath:

27 And forthwith he founded the trumpet in mount Ephraim: and the children of Israel went down with him, he himself going in the front.

28 And he said to them: Follow me: for the Lord hath delivered our enemies the Moabites into our hands. And they went down after him, and seized upon the fords of the Jordan which are in the way to Moab: and they suffered no man to pass over:

29 But they slew of the Moabites at that time about ten thousand, all strong and valiant men, none of them could escape.

30 And Moab was humbled that day under the hand of Israel: and the land rested eighty years.

31 After him was Samgar the son of Anath, who slew of the Philistines six hundred men with a ploughshare: and he also defended Israel.

CHAP. IV.

Debbora and Barac deliver Israel from Jabin and Sisara. Jahel killeth Sisara.

AND the children of Israel again did evil in

* Ver. 20. *A word from God, &c.* What Aod, who was judge and chief magistrate of Israel, did on this occasion, was by a special inspiration of God: but such things are not to be imitated by private men.

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e ſight of the Lord after the eath of Aod,

2 And the Lord delivered them up into the hands of Jabin king of Chanaan, who reigned in Aſor: and he had a general of his army named Siſara, and he dwelt in Haroſeth of the gentiles.

3 And the children of Iſrael cried to the Lord: for he had nine hundred chariots ſet with ſcythes, and for twenty years had grievouſly oppreſſed them.

4 And there was at that time Debbora a propheteſs the wife of Lapidoth, who judged the people.

5 And ſhe ſat under a palm-tree, which was called by her name, between Rama and Bethel in mount Ephraim: and the children of Iſrael came up to her for all judgment.

6 And ſhe ſent and called Barac the ſon of Abinoem out of Cedes in Nephthali: and ſhe ſaid to him: The Lord God of Iſrael hath commanded thee: Go, and lead an army to mount Thabor, and thou ſhalt take with thee ten thouſand fighting men of the children of Nephthali, and of the children of Zabulon:

7 And I will bring unto thee, in the place of the torrent Ciſon, Siſera the general of Jabin's army, and his chariots, and all his multitude, and will deliver them into thy hand.

8 And Barac ſaid to her: If thou wilt come with me, I will go: If thou wilt not come with me, I will not go.

9 She ſaid to him: I will go indeed with thee; but at this time the victory ſhall not be attributed to thee becauſe Siſara ſhall be delivered into the hand of a woman. Debora therefore aroſe, and went with Barac to Cedes.

10 And he called unto him Zabulon and Nephthali, and went up with ten thouſand fighting men, having Debbora in his company.

11 Now Haber the Cinite had ſome time before departed from the reſt of the Cinites his brethren the ſons of Hobab, the kinſman of Moſes: and had pitched his tents unto the valley, which is called Sennim, and was near Cedes.

12 And it was told Siſara, that Barac the ſon of Abinoem was gone up to mount Thabor:

13 And he gathered together his nine hundred chariots armed with ſcythes, and all his army from Haroſeth of the Gentiles to the torrent Ciſon.

14 And Debbora ſaid to Barac: Ariſe, for this is the day wherein the Lord hath delivered Siſara into thy hands: behold he is thy leader. And Barac went down from mount Thabor, and ten thouſand fighting men with him.

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15 And the Lord ſtruck a terror into Siſera, and all his chariots, and all his multitude, with the edge of the ſword, at the ſight of Barac, inſomuch that Siſara, leaping down from off his chariot, fled away on foot,

16 And Barac purſued after the fleeing chariots, and the army unto Haroſeth of the Gentiles; and all the multitude of the enemies was utterly deſtroyed.

17 But Siſera fleeing came to the tent of Jahel the wife of Haber the Cinite, for there was peace between Jabin the king of Aſor, and the houſe of Haber the Cinite.

18 And Jahel went forth to meet Siſara, and ſaid to him: Come in to me, my lord, come in, fear not. He went in to her tent, and being covered by her with a cloak,

19 Said to her, Give me, I beſeech thee, a little water, for I am very thirſty. She opened a bottle of milk, and gave him to drink, and covered him.

20 And Siſara ſaid to her: Stand before the door of the tent, and when any ſhall come and enquire of thee, ſaying. Is there any man here? Thou ſhalt ſay: There is none.

21 So Jahel Haber's wife took a nail of the tent, and taking alſo a hammer: and going in ſoftly, and with ſilence, ſhe put the nail upon the temple of his head, and ſtriking it with the hammer, drove it through his brain faſt into the ground: and ſo paſſing from deep ſleep to death he fainted away and died.

22 And behold Barac came purſuing after Siſara: and Jahel went out to meet him, and ſaid to him: Come, and I will ſhew thee the man whom thou ſeekeſt. And when he came into her tent, he ſaw Siſara lying dead, and the nail faſtened in his temples.

23 So God that day humbled Jabin the king of Chanaan before the children of Iſrael:

34 Who grew daily ſtronger, and with a mighty hand overpowered Jabin king of Chanaan, till they quite deſtroyed him.

CHAP. V.

The Canticle of Debbora and Barac after their victory.

IN that day Debbora and Barac ſon of Abinoem ſung, and ſaid:

2 O you of Iſrael, that have willingly offered your lives to danger, bleſs the Lord.

3 Hear O ye kings, give ear O ye princes; It is I, it is I, that will ſing to the Lord, I will ſing to the Lord the God of Iſrael.

4 O Lord, when thou wenteſt out of Seir, and paſſedſt by the regions of Edom,

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the earth trembled, and the heavens dropped water.

5 The mountains melted before the face of the Lord, and Sinai before the face of the Lord the God of Iſrael.

6 In the days of Samgar the ſon of Anath, in the days of Jahel * the paths reſted: and they that went by them, walked through by-ways.

7 The valiant men ceaſed and reſted in Iſrael: until Debbora aroſe, a mother aroſe in Iſrael.

8 The Lord choſe new wars, and he himſelf overthrew the gates of the enemies: a ſhield and ſpear was not ſeen among forty thouſand of Iſrael.

9 My heart loveth the princes of Iſrael: O you that of your own good will offered yourſelves to danger, bleſs the Lord.

10 Speak, you that ride upon fair aſſes, and you that ſit in judgment, and walk in the way.

11 Where the chariots were daſhed together, and the army of the enemies was choaked, there let the juſtices of the Lord be rehearſed, and his clemency towards the brave men of Iſrael: then the people of the Lord went down to the gates, and obtained the ſovereignty.

12 Ariſe, ariſe, O Debbora, ariſe, ariſe, and utter a canticle: Ariſe, Barac, and take hold of thy captive, O ſon of Abinoem.

13 The remnants of the people are ſaved, the Lord hath fought among the valiant ones.

14 † Out of Ephraim he deſtroyed them into Amalec, and after him out of Benjamin into thy people, O Amalec: Out of ‡ Machir there came down princes, and

* Ver. 6. *The paths reſted.* The ways to the ſanctuary of God were unfrequented: and men walked in the by-ways of error and ſin.

† Ver. 14. *Out of Ephraim, &c.* The enemies ſtraggling in their flight were deſtroyed, as they were running through the land of Ephraim and of Benjamin, which lies after, that is, beyond Ephraim: and ſo on to the very confines of Amalec. Or, it alludes to former victories of the people of God, particulary that which was freſheſt in memory, when the men of Ephraim and Benjamin, with Aod at their head, overthrew their enemies the Moabites with the Amalecites their allies. See chap. iii.

‡ Ibidem. *Machir.* The tribe of Manaſſes, whoſe eldeſt ſon was Machir.

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out of Zabulon they that led the army to fight.

15 The captains of Iſſachar were with Debbora, and followed the ſteps of Barac, who expoſed himſelf to danger, as one going headlong, and into a pit. Ruben being * divided againſt himſelf, there was found a ſtrife of courageous men.

16 Why dwelleſt thou between two borders, that thou mayſt hear the bleatings of the flocks? Ruben being divided againſt himſelf, there was found a ſtrife of courageous men.

17 Galaad reſted beyond the Jordan, and Dan applied himſelf to ſhips: Aſer dwelt on the ſea-ſhore, and abode in the havens.

18 But Zabulon and Nephthali offered their lives to death in the region of Merome.

19 The kings came and fought, the kings of Chanaan fought in Thanac by the waters of Mageddo, and yet they took no ſpoils.

20 There was war made againſt them from heaven: the ſtars remaining in their order and courſes, fought againſt Siſara.

21 The torrent of Ciſon dragged their carcaſes, the torrent of Cadumim, the torrent of Ciſon: tread thou my ſoul upon the ſtrong ones.

22 The hoofs of the horſes were broken whilſt the ſtouteſt of the enemies fled amain, and fell headlong down.

23 Curſe ye the land of † Meroz, ſaid the Angel of the Lord: Curſe the inhabitants thereof, becauſe they came not to the help of the Lord, to help his moſt valiant men.

24 Bleſſed among women be Jahel the wife of Haber the Cinite, and bleſſed be ſhe in her tent.

25 He aſked her water and ſhe gave him milk, and offered him butter in a diſh *fit* for princes.

26 She put her left hand to the nail, and her right hand to the workman's hammer, and ſhe ſtruck Siſara, ſeeking in his head a place for

* Ver. 15. *Divided againſt himſelf*, &c. By this it ſeems that the valiant men of the tribe of Ruben were divided in their ſentiments with relation to this war; which diviſion kept them at home within their own borders, to hear the bleating of their flocks.

† Ver. 23. *Meroz.* Where this land of Meroz was, which is here laid under a curſe, we cannot find: nor is there mention of it any where elſe in holy writ. In the ſpiritual ſenſe, they are curſed who refuſe to aſſiſt the people of God in their warfare againſt their ſpiritual enemies.

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the wound, and ſtrongly piercing through his temples.

27 Between her feet he fell: he fainted, and he died: he rolled before her feet, and *there* he lay lifeleſs and wretched.

28 His mother looked out at a window, and howled: and ſhe ſpoke from the dining room: Why is his chariot ſo long in coming back? Why are the feet of his horſes ſo ſlow?

29 One that was wiſer than the reſt of his wives, returned this anſwer to her mother-in-law:

30 Perhaps he is now dividing the ſpoils, and the faireſt of the women is choſen out for him: garments of divers colours are given to Siſara for his prey, and furniture of different kinds is heaped together to adorn necks.

31 So let all thy enemies periſh, O Lord: but let them that love thee ſhine, as the ſun ſhineth in his riſing.

32 And the land reſted for forty years.

CHAP. VI.

The people for their ſins are oppreſſed by the Madianites. Gedeon is called to deliver them.

AND the children of Iſrael again did evil in the ſight of the Lord: and he delivered them into the hand of Madian ſeven years,

2 And they were grievouſly oppreſſed by them. And they made themſelves dens and caves in the mountains, and ſtrong-holds to reſiſt.

3 And when Iſrael had ſown, Madian and Amalec, and the reſt of the eaſtern nations came up:

4 And pitching their tents among them waſted all things as they were in the blade even to the entrance of Gaza: and they left nothing at all in Iſrael for ſuſtenance of life, nor ſheep, nor oxen, nor aſſes.

5 For they and all their flocks came with their tents, and like locuſts filled all places, an innumerable multitude of men, and of camels, waſting whatſoever they touched.

6 And Iſrael was humbled exceedingly in the ſight of Madian.

7 And he cried to the Lord deſiring help againſt the Madianites.

8 And he ſent unto them a prophet, and he ſpoke: Thus ſaith the Lord the God of Iſrael: I made you to come up out of Egypt, and brought you out of the houſe of bondage,

9 And delivered you out of the hands of the Egyptians, and of all the enemies that afflicted you: and I caſt

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them out at your coming in, and gave you their land.

10 And I said: I *am* the Lord your God, fear not the gods of the Amorrhites, in whose land you dwell. And you would not hear my voice.

11 And an Angel of the Lord came, and sat under an oak, that was in Ephra, and belonged to Joas the father of the family of Ezri. And when Gedeon his son was threshing and cleansing wheat by the wine-press, to flee from Madian,

12 The Angel of the Lord appeared to him, and said: The Lord is with thee, O most valiant of men.

13 And Gedeon said to him: I beseech thee, my lord, if the Lord be with us, why have these evils fallen upon us? Where are his miracles, which our fathers have told us of, saying: the Lord brought us out of Egypt? but now the Lord hath forsaken us, and delivered us into the hand of Madian.

14 And the Lord looked upon him, and said: Go in this thy strength, and thou shalt deliver Israel out of the hand of Madian: know that I have sent thee.

15 He answered and said: I beseech thee, my Lord, wherewith shall I deliver Israel? Behold my family is the * meanest in Manasses, and I am the least in my father's house.

16 And the Lord said to him: I will be with thee: and thou shalt cut off Madian as one man.

17 And he said: If I have found grace before thee, give me a sign that it is thou that speakest to me.

18 And depart not hence, till I return to thee, and bring a sacrifice, and offer it to thee. And he answered: I will wait thy coming.

19 So Gedeon went in, and boiled a kid, and made unleavened loaves of a measure of flour: and putting the flesh in a basket, and the broth of the flesh into a pot, he carried all under the oak, and presented to him.

20 And the Angel of the Lord said to him: Take the flesh and the unleavened loaves, and lay them upon that rock, and pour out the broth thereon. And when he had done so,

21 The Angel of the Lord put forth the tip of the rod which he held in his hand, and touched the flesh and the unleavened loaves: and there a-

* Ver. 15. *Meanest.* Mark how the Lord chooseth the humble (who are mean and little in their own eyes) for the greatest enterprizes.

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roſe a fire from the rock, and conſumed the fleſh and the unleavened loaves: and the Angel of the Lord vaniſhed out of his ſight.

22 And Gedeon ſeeing that it was the Angel of the Lord, ſaid: Alas, my Lord God: for I have ſeen the Angel of the Lord face to face.

23 And the Lord ſaid to him: Peace be with thee: fear not, thou ſhalt not die.

24 And Gideon built there an altar to the Lord, and called it the Lord's peace until this preſent day. And when he was yet in Ephra, which is of the family of Ezri,

25 That night the Lord ſaid to him: Take a bullock of thy father's, and another bullock of ſeven years, and thou ſhalt deſtroy the altar of Baal, which is thy father's: and cut down the grove that is about the altar:

26 And thou ſhalt build an altar to the Lord thy God in the top of this rock, whereupon thou didſt lay the ſacrifice before: and thou ſhalt take the ſecond bullock, and ſhalt offer a holocauſt upon a pile of the wood which thou ſhalt cut down out of the grove.

27 Then Gedeon taking ten men of his ſervants, did as the Lord had commanded him. But fearing his father's houſe, and the men of that city, he would not do it by day, but did all by night.

28 And when the men of that town were riſen in the morning, they ſaw the altar of Baal deſtroyed, and the grove cut down, and the ſecond bullock laid upon the altar, which then was built.

29 And they ſaid one to another: Who hath done this? And when they inquired for the author of the fact, it was ſaid: Gedeon the ſon of Joas did all this.

30 And they ſaid to Joas: Bring out thy ſon hither, that he may die: becauſe he hath deſtroyed the altar of Baal, and hath cut down his grove.

31 He anſwered them: Are you the avengers of Baal that you fight for him? he that is his adverſary, let him die before to-morrow light appear: if he be a god, let him revenge himſelf on him that hath caſt down his altar.

32 From that day Gedeon was called Jerobaal, becauſe Joas had ſaid: Let Baal revenge himſelf on him that hath caſt down his altar.

33 Now all Madian, and Amalec, and the eaſtern people were gathered together, and paſſing over the Jordan, camped in the valley of Jezrael.

34 But the ſpirit of the Lord came upon Gedeon, and he ſounded the trumpet, and

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called together the house of Abiezer, to follow him.

35 And he sent messengers into all Manasses, and they also followed him: and other messengers into Aser and Zabulon and Nephthali, and they came to meet him.

36 And Gedeon said to God: If thou wilt save Israel by my hand, as thou hast said,

37 I will put this fleece of wool on the floor: if there be dew in the fleece only, and it be dry on all the ground beside, I shall know that by my hand, as thou hast said, thou wilt deliver Israel.

38 And it was so. And rising before day, wringing the fleece, he filled a vessel with the dew.

39 And he said again to God: Let not thy wrath be kindled against me if I try once more, seeking a sign in the fleece. I pray that the fleece only may be dry, and all the ground wet with dew.

40 And God did that night as he had requested: and it was dry on the fleece only, and there was dew on all the ground.

CHAP. VII.

Gedeon with three hundred men, by stratagem defeats the Madianites.

THEN Jerobaal, who is the same as Gedeon, rising up early, and all the people with him, came to the fountain that is called Harad. Now the camp of Madian was in the valley on the north side of the high hill.

2 And the Lord said to Gedeon: The people that are with thee are many, and Madian shall not be delivered into their hands, * lest Israel should glory against me, and say: I was delivered by my own strength.

3 Speak to the people, and proclaim in the hearing of all, whosoever is fearful and timorous let him return. So two and twenty thousand men went away from mount Galaad and returned home, and only ten thousand remained.

4 And the Lord said to Gedeon: The people are still too many, bring them to the waters, and there I will try them: and of whom I shall say to thee this shall go

* Chap. VII. ver. 2. *Lest Israel*, &c. By this we see that God will not choose for his instruments in great atchievements, which depend purely on his grace, such as through pride and self-conceit will take the glory to themselves.

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with thee, let him go: whom I shall forbid to go, let him return.

5 And when the people were come down to the waters, the Lord said to Gedeon: They that shall lap the water with their tongues, as dogs are wont to lap, thou shalt set apart by themselves: but they that shall drink bowing down their knees, shall be on the other side.

6 And the number of them that had lapped water, casting it with the hand to their mouth, was three hundred men: and all the rest of the multitude had drunk kneeling.

7 And the Lord said to Gideon: By the three hundred men, that * lapped water, I will save you, and deliver Madian into thy hand: but let all the rest of the people return to their place.

8 So taking victuals and trumpets according to their number, he ordered all the rest of the multitude to depart to their tents: and he with the three hundred gave himself to the battle. Now the camp of Madian was beneath him in the valley.

9 The same night the Lord said to him: Arise, and go down into the camp: because I have delivered them into thy hand.

10 But if thou be afraid to go alone, let Phara thy servant go down with thee.

11 And when thou shalt hear what they are saying, then shall thy hands be strengthened, and thou shalt go down more secure to the enemies camp. And he went down with Phara his servant into part of the camp, where was the watch of men in arms.

12 But Madian and Amalec, and all the eastern people, lay scattered in the valley as a multitude of locusts: their camels also were innumerable, as the sand that lieth on the sea-shore.

13 And when Gedeon was come, one told his neighbour † a dream: and in this manner related what he had seen: I dreamt a dream, and it seemed to me as if a hearth-cake of barley-bread rolled and came down into the

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* Ver. 7. *That lapped water.* These were preferred that took the water up in their hands, and so lapped it, before them who laid themselves quite down to the waters to drink: which argued a more eager and sensual disposition.

† Ver. 13. *A dream.* Observations of dreams is commonly superstitious, and as such is condemned in the word of God: but in some extraordinary cases, as we here see, God is pleased by dreams to foretel what he is about to do.

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camp of Madian: and when it was come to a tent it ſtruck it, and beat it down flat to the ground.

14 He to whom he ſpoke, anſwered: This is nothing elſe but the ſword of Gedeon the ſon of Joas a man of Iſrael. For the Lord hath delivered Madian and all their camp into his hand.

15 And when Gedeon had heard the dream and the interpretation thereof, he adored: and returned to the camp of Iſrael, and ſaid: Ariſe, for the Lord hath delivered the camp of Madian into our hands.

16 And he divided the three hundred men into three parts, and gave them trumpets in their hands and empty pitchers, and lamps within the pitchers.

17 And he ſaid to them: What you ſhall ſee me do do you the ſame: I will go into one part of the camp, and do you as I ſhall do.

18 When the trumpet ſhall ſound in my hand, do you alſo blow the trumpets on every ſide of the camp.

19 And Gedeon and the three hundred men that were with him went into part of the camp, at the beginning of the midnight watch, and the watch-men being alarmed, they began to ſound * their trumpets, and to clap the pitchers one againſt another.

20 And when they ſounded their trumpets in three places round about the camp, and had broken their pitchers, they held their lamps in their left hands, and with their right hands the trumpets which they blew, and they cried out: The ſword of the Lord and of Gedeon:

21 Standing every man in his place round about the enemies camp. So all the camp was troubled, and crying out and howling, they fled away:

22 And the three hundred men nevertheleſs perſiſted ſounding the trumpets. And the Lord ſent the ſword into all the camp, and they killed one another,

23 Fleeing as far as Bethſetta, and the border of Abelmehula in Tebbath. But the men of Iſrael ſhouting from Nephtali and Aſer, and from all Manaſſes purſued after Madian.

24 And Gedeon ſent meſ-

* Ver. 19. *Their trumpets*, &c. In a myſtical ſenſe, the preachers of the goſpel, in order to ſpiritual conqueſts, muſt not only ſound with the trumpet of the word of God, but muſt alſo break their earthen pitchers, by the mortification of the fleſh and its paſſions, and carry lamps in their hands by the light of their virtues.

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sengers into all mount Ephraim, saying: Come down to meet Madian, and take the waters before them to Bethbera and the Jordan. And all Ephraim shouted, and took the waters before them and the Jordan as far as Bethbera.

25 And having taken * two men of Madian, Oreb and Zeb: Oreb they slew in the rock of Oreb, and Zeb in the press of Zeb. And they pursued Madian, carrying the heads of Oreb and Zeb to Gedeon beyond the waters of the Jordan.

CHAP. VIII.

Gedeon appeaseth the Ephraimites. Taketh Zebee and Salmana. Destroyeth Socoth and Phanuel. Refuseth to be king. Maketh an ephod of the gold of the prey, and dyeth in a good old age. The people return to idolatry.

AND the men of Ephraim said to him: What is this that thou meanedst to do, that thou wouldst not call us when thou wentest to fight against Madian? and they chid him sharply, and almost offered violence.

2 And he answered them: * What could I have done like to that which you have done. Is not one bunch of grapes of Ephraim better than the vintages of Abiezer?

3 The Lord hath delivered into your hands the princes of Madian, Oreb and Zeb, what could I have done like to what you have done? And when he had said this, their spirit was appeased with which they swelled against him.

4 And when Gedeon was come to the Jordan, he passed over it with the three hundred men, that were with him: who were so weary that they could not pursue after them that fled.

5 And he said to the men of Soccoth: Give, I beseech you, bread to the people, that is with me, for they are faint: that we may pursue Zebee and Salmana the kings of Madian.

6 The princes of Soccoth answered: Peradventure the palms of the hands of Zebee and Salmana are in thy hand, and therefore thou demandest that we should give bread to thy army.

7 And he said to them: When the Lord therefore shall have delivered Zebee

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* Ver. 25. *Two men.* That is, two of their chiefs.

† Chap. VIII. Ver 2. *What could I, &c.* A meek and humble answer appeased them; who otherwise might have come to extremities. So great is the power of humility both with God and man.

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and Salmna into my hands, I will threſh your fleſh with the thorns and briers of the deſart.

8 And going up from thence, he came to Phanuel: and he ſpoke the like things to the men of that place. And they alſo anſwered him, as the men of Socoth had anſwered.

9 He ſaid therefore to them alſo: When I ſhall return a conqueror in peace, I will deſtroy this tower.

10 But Zebee and Salmana were reſting with all their army. For fifteen thouſand men were left of all the troops of the eaſtern people, and one hundred and twenty thouſand warriors that drew the ſword, were ſlain.

11 And Gedeon went up by the way of them that dwelt in tents, on the eaſt of Nobe, and Jegbaa, and ſmote the camp of the enemies, who were ſecure, and ſuſpected no hurt.

12 And Zebee and Salmana fled, and Gedeon purſued and took them, all their hoſt being put in confuſion.

13 And returning from the battle before the ſun-riſing.

14 He took a boy of the men of Soccoth: and he aſked him the names of the princes and ancients of Soccoth, and he deſcribed unto him ſeventy ſeven men.

15 And he came to Socoth, and ſaid to them: Behold Zebee and Salmana, concerning whom you upbraided me, ſaying: Peradventure the hands of Zebee and Salmana are in thy hands, and therefore thou demandeſt that we ſhould give bread to the men that are weary, and faint.

16 So he took the ancients of the city, and thorns and briers of the deſart, and tore them with the ſame, and cut in pieces the men of Soccoth.

17 And he demoliſhed the tower of Phanuel and ſlew the men of the city.

18 And he ſaid to Zebee and Salmana: What manner of men were they, whom you ſlew in Thabor? They anſwered: They were like thee, and one of them as the ſon of a king.

19 He anſwered them: They were my brethren, the ſons of my mother. *As* the Lord liveth, if you had ſaved them, I would not kill you.

20 And he ſaid to Jether his eldeſt ſon: Ariſe, and ſlay them. But he drew not his ſword: for he was afraid, being but yet a boy.

21 And Zebee and Salmana ſaid: Do thou riſe, and run upon us: becauſe the ſtrength of a man is according to his age. Gedeon roſe up, and ſlew Zebee and Salmana: and he took the ornaments and boſſes, with which the necks of the camels of

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kings are wont to be adorned.

22 And all the men of Israel said to Gedeon: Rule thou over us, and thy son, and thy son's son: because thou hast delivered us from the hand of Madian.

23 And he said to them: I will not rule over you, neither shall my son rule over you, but the Lord shall rule over you.

24 And he said to them: I desire one request of you: Give me the earlets of your spoils. For the Ismaelites were accustomed to wear golden earlets.

25 They answered: We will give them most willingly. And spreading a mantle on the ground, they cast upon it the earlets of the spoils.

26 And the weight of the earlets that he requested, was a thousand seven hundred sicles of gold, besides the ornaments, and jewels, and purple raiment which the kings of Madian were wont to use, and besides the golden chains that were about the camels necks.

27 And Gedeon made * an ephod thereof, and put it in his city Ephra. And all Israel committed fornication with it, and it became a ruin to Gedeon and to all his house.

28 But Madian was humbled before the children of Israel, neither could they any more lift up their heads: but the land rested for forty years, while Gedeon presided.

29 So Jerobaal the son of Joas went and dwelt in his own house.

30 And he had seventy sons, who came out of his thigh, for he had many wives.

31 And his ‡ concubine, that he had in Sichem, bore him a son, whose name was Abimelech.

32 And Gedeon the son of Joas died in a good old age, and was buried in the sepulchre of his father in Ephra of the family of Ezra.

33 But after Gedeon was dead, the children of Israel turned again, and committed fornication with Baalim. And they made a covenant with Baal, that he should be their God:

34 And they remembred

* Ver. 27. *An ephod.* A priestly garment: which Gedeon made with a good design: but the Israelites, after his death, abused it, by making it an instrument of their idolatrous worship.

‡ Ver. 31. *His concubine.* She was his servant, but not his harlot: and is called his concubine, as wives of an inferior degree are commonly called in scripture, though otherwise lawfully married.

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not the Lord their god, who delivered them out of the hands of all their enemies round about:

3 Neither did they shew mercy to the house of Jerobaal Gedeon, according to all the good things he had done t Israel.

CHAP. IX.

Abimelech killeth his brethren. Joathan's parable. Gaal conspireth with the Sichimites against Abimelech, but is overcome. Abimelech destroyeth Sichem: but is killed at Thebes.

AND Abimelech the son of Jerobaal went to Sichem to his mother's brethren, and spoke to them, and to all the kindred of his mother's father, saying:

2 Speak to all the men of Sichem: whether is better for you, that seventy men all the sons of Jerobaal should rule over you, or that one man should rule over you? And withal consider that I am your bone and your flesh.

3 And his mother's brethren spoke of him to all the men of Sichem, all these words, and they inclined their hearts after Abimelech, saying: He is our brother.

4 And they gave him seventy weight of silver out of the temple of * Baalberith. Wherewith he hired to himself men that were needy, and vagabonds, and they followed him.

5 And he came to his father's house in Ephra, and slew his brethren the sons of Jerobaal seventy men, upon one stone: and there remained *only* Joatham the youngest son of Jerobaal, who was hid.

6 And all the men of Sichem were gathered together, and all the families of the city of Mello: and they went and made Abimelech king, by the oak that stood in Sichem.

7 This being told to Joatham, he went and stood on the top of mount Garizim: and lifting up his voice, he cried, and said: Hear me, ye men of Sichem, so may God hear you.

8 The trees went to anoint a king over them: and they said to the olive tree: Reign thou over us.

9 And it answered: Can I leave my fatness, which ‡ both gods and men make use

* Chap. IX. Ver. 4. *Baalberith.* That is, Baal of the *covenant*, so called from the covenant they had made with Baal, chap. viii. 33.

‡ Ver 9. *Both gods and men make use of.* The olive-tree is introduced, speaking in this manner, because oil was

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of to come to be promoted among the trees?

10 And the trees said to the fig tree: Come thou, and reign over us.

11 And it answered them: Can I leave my sweetness, and my delicious fruits, and go to be promoted among the other trees?

12 And the trees said to the vine: Come thou and reign over us.

13 And it answered them: Can I forsake my wine, that * cheareth God and men, and be promoted among the other trees?

14 And all the trees said to the bramble: Come thou and reign over us.

15 And it answered them: If indeed you mean to make me king, come ye and rest under my shadow: but if you mean it not, let fire come out from the bramble, and devour the cedars of Libanus.

16 Now therefore, if you have done well, and without sin, in appointing Abimelech king over you, and have dealt well with Jerobaal and with his house, and have made a suitable return for the benefits of him who fought for you.

17 And exposed his life to dangers, to deliver you from the hand of Madian.

18 And *you* are now risen up against my father's house, and have killed his sons seventy men upon one stone, and have made Abimelech the son of his handmaid king over the inhabitants of Sichem, because he is your brother.

19 If therefore you have dealt well, and without fault with Jerobaal, and his house, rejoice ye this day in Abimelech, and may he rejoice in you.

20 But if unjustly: let fire come out from him, and consume the inhabitants of Sichem, and the town of Mello, and let fire come out from the men of Sichem, and from the town of Mello, and devour Abimelech.

21 And when he had said thus, he fled, and went into Bera: and dwelt there for fear of Abimelech his brother.

22 So Abimelech reign-

used both in the worship of the true God, and in that of the false gods, whom the Sichimites served.

Ver. 13. *Cheareth God and men.* Wine is here represented as agreeable to God, because he had appointed it to be offered up with his sacrifices. But we are not obliged to take these words, spoken by the trees, in Joathan's parable, according to the strict rigour of divinity: but only in a sense accommodated to the design of the parable expressed in the conclusion of it.

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ed over Israel three years.

23 And the Lord sent a very evil spirit between Abimelech and the inhabitants of Sichem; who began to detest him,

24 And to lay the crime of the murder of the seventy sons of Jerobaal, and the shedding of their blood, upon Abimelech their brother, and upon the rest of the princes of the Sichimites, who aided him.

25 And they set an ambush against him on the top of the mountains: and while they waited for his coming, they committed robberies, taking spoils of all that passed by: and it was told Abimelech.

26 And Gaal the son of Obed came with his brethren, and went over to Sichem. And the inhabitants of Sichem, taking courage at his coming,

27 Went out into the fields, wasting the vineyards, and treading down the grapes: and singing and dancing they went into the temple of their god, and in their banquets and cups they cursed Abimelech.

28 And Gaal the son of Obed cried: Who is Abimelech, and what is Sichem, that we should serve him? Is he not the son of Jerobaal, and hath made Zebul his servant ruler over the men of Emor the father of Sichem? Why then shall we serve him?

29 Would to God that some man would put this people under my hand, that I might remove Abimelech out of the way. And it was said to Abimelech: Gather together the multitude of an army, and come.

30 For Zebul the ruler of the city, hearing the words of Gaal the son of Obed, was very angry,

31 And sent messengers privately to Abimelech, saying: Behold, Gaal the son of Obed is come into Sichem with his brethren, and endeavoureth to set the city against thee.

32 Arise therefore in the night with the people that is with thee, and lie hid in the field:

33 And betimes in the morning at sun rising, set upon the city. And when he shall come out against thee with his people, do to him what thou shalt be able.

34 Abimelech therefore arose with all his army by night, and laid ambushes near Sichem in four places.

35 And Gaal the son of Obed went out, and stood in the entrance of the gate of the city. And Abimelech rose up, and all his army with him, from the places of the ambushes.

36 And when Gaal saw the people, he said to Zebul: Behold a multitude cometh

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down from the mountains. And he answered him: Thou seest the shadows of the mountains as if they were the heads of men, and this is thy mistake.

37 Again Gaal said: Behold there cometh people down from the midst of the land, and one troop cometh by the way that looketh towards the oak.

38 And Zebul said to him: Where is now thy mouth, wherewith thou saidst? Who is Abimelech that we should serve him: Is not this the people which thou didst despise? Go out and fight against him.

39 So Gaal went out in the sight of the people of Sichem, and fought against Abimelech,

40 Who chased and put him to flight, and drove him to the city: and many were slain of his people, even to the gate of the city:

41 And Abimelech sat down in Ruma: but Zebul drove Gaal and his companions out of the city, and would not suffer them to abide in it.

42 So the day following the people went out into the field. And it was told to Abimelech,

43 And he took his army, and divided it into three companies, and laid ambushes in the fields. And seeing that the people came out of the city, he arose and set upon them

44 With his own company, assaulting and besieging the city: whilst the two other companies chased the enemies that were scattered about the field.

45 And Abimelech assaulted the city all that day: and took it, and killed the inhabitants thereof, and demolished it, so that he * sowed salt in it.

46 And when they who dwelt in the tower of Sichem, had heard this, they went into the temple of their god Berith, where they had made a covenant with him, and from thence the place had taken its name, and it was exceeding strong.

47 Abimelech also hearing that the men of the tower of Sichem were gathered together,

48 Went up into mount Selmon, he and all his people with him: and taking an ax, he cut down the bough of a tree, and laying it on his shoulder and carrying it, he said to his companions: What you see me do, do ye out of hand.

* Ver. 45. *Sowed salt.* To make the ground barren, and fit for nothing.

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49 So they cut down boughs from the trees, every man as fast as he could, and followed their leader. And surrounding the fort they set it on fire: and so it came to pass, that with the smoke and with the fire a thousand persons were slain, men and women together, of the inhabitants of the tower of Sichem.

50 Then Abimelech departing from thence came to the town of Thebes, which he surrounded and besieged with his army.

51 And there was in the midst of the city a high tower, to which both the men and the women were fled together and all the princes of the city, and having shut and strongly barred the gate, they stood upon the battlements of the tower to defend themselves.

52 And Abimelech coming near the tower, fought stoutly: and approaching to the gate, endeavoured to set fire to it:

53 And behold a certain woman casting a piece of a millstone from above, dashed it against the head of Abimelech, and broke his skull.

54 And he called hastily to his armour-bearer, and said to him: Draw thy sword, and kill me: lest it should be said that I was slain by a woman. He did as he was commanded, and slew him.

55 And when he was dead, all the men of Israel that were with him, returned to their homes:

56 And God repayed the evil that Abimelech had done against his father, killing his seventy brethren.

57 The Sichemites also were rewarded for what they had done, and the curse of Joatham the son of Jerobaal came upon them.

CHAP. X.

Thola ruleth Israel twenty three years: and Jair twenty two. The people fall again into idolatry, and are afflicted by the Philistines and Ammonites. They cry to God for help, who upon their repentance hath compassion on them.

AFTER Abimelech there arose a ruler in Israel, Thola son of Phua the * uncle of Abimelech, a man of Issachar, who dwelt in Samir of mount Ephraim:

2 And he judged Israel three and twenty years, and he died and was buried in Samir.

3 To him succeeded Jair the Galaadite, who judged Israel for two and twenty years.

* Chap. X. Ver. 1. *Uncle of Abimelech*, i. e. Half-brother to Gedeon, as being born of the same mother, but by a different father, and of a different tribe.

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4 Having thirty ſons that rode on thirty aſs-colts, and were princes of thirty cities, which from his name were called * Havoth Jair, that is, the towns of Jair, until this preſent day, in the land of Galaad.

5 And Jair died; and was buried in the place which is called Camon.

6 But the children of Iſrael, adding new ſins to their old ones, did evil in the ſight of the Lord, and ſerved idols, Baalim and Aſtaroth, and the gods of Syria and of Sidon and of Moab and of the children of Ammon and and of the Philiſtines: and they left the Lord, and did not ſerve him.

7 And the Lord being angry with them, delivered them into the hands of the Philiſtines and of the children of Ammon.

8 And they were afflicted, and grievouſly oppreſſed for eighteen years, all they that dwelt beyond the Jordan in the land of the Amorrhite, who is in Galaad:

9 Inſomuch that the children of Ammon, paſſing over the Jordan, waſted Juda and Benjamin and Ephraim: and Iſrael was diſtreſſed exceedingly.

10 And they cried to the Lord, and ſaid: We have ſinned againſt thee, becauſe we have forſaken the Lord our God and have ſerved Baalim.

11 And the Lord ſaid to them: Did not the Egyptians and the Amorrhites, and the children of Ammon and the Philiſtines,

12 The Sidonians alſo and Amalec and Chanaan oppreſs you, and you cried to me, and I delivered you out of their hand?

13 And yet you have forſaken me, and have worſhipped ſtrange gods: therefore I will deliver you no more:

14 Go and call upon the gods which you have choſen: let them deliver you in the time of diſtreſs.

15 And the children of Iſrael ſaid to the Lord: We have ſinned, do thou unto us whatſoever pleaſeth thee: only deliver us this time.

16 And ſaying theſe things: they caſt away out of their coaſts all the idols of ſtrange gods, and ſerved the Lord their God: and he was touched with their miſeries.

17 And the children of Ammon, crying together, pitcht their tents in Galaad: againſt whom the children

* Ver. 4. *Havoth Jair.* This name was now confirmed to theſe towns, which they had formerly received from another Jair. *Numbers* xxxii. 41.

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of Israel assembled themselves together and camped in Maspha.

18 And the princes of Galaad said one to another: Whosoever of us shall first begin to fight against the children of Ammon, he shall be the leader of the people of Galaad.

CHAP. XI.

Jephte is made ruler of the people of Galaad: he first pleads their cause against the Ammonites, then making a vow, obtains a signal victory: he performs his vow.

THERE was at that time Jephte the Galaadite, a most valiant man and a warrior, the son of a woman that was a harlot, and his father was Galaad.

2 Now Galaad had a wife of whom he had sons: who after they were grown up, thrust out Jephte, saying: Thou canst not inherit in the house of our father, because thou art born of another mother.

3 Then he fled and avoided them, and dwelt in the land of Tob: and there were gathered to him needy men, and robbers, and they followed him as their prince.

4 In those days the children of Ammon made war against Israel.

5 And as they pressed hard upon them, the ancients of Galaad went to fetch Jephte out of the land of Tob to help them:

6 And they said to him: Come thou and be our prince, and fight against the children of Ammon.

7 And he answered them: Are not you the men that hated me, and cast me out of my father's house, and now you are come to me constrained by necessity?

8 And the princes of Galaad said to Jephte. For this cause are we now come to thee, that thou mayst go with us, and fight against the children of Ammon, and be head over all the inhabitants of Galaad.

9 Jephte also said to them: If you be come to me sincerely, that I should fight for you against the children of Ammon, and the Lord shall deliver them into my hand, shall I be your prince?

10 They answered him: The Lord who heareth these things, he is between us, and is witness that we will do as we have promised.

11 Jephte therefore went with the princes of Galaad, and all the people made him their prince. And Jephte spoke all his words before the Lord in Maspha.

12 And he sent messengers to the king of the children of Ammon, to say in his name: What hast thou to do with

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me, that thou art come against me to waste my land?

13 And he answered them: Because Israel took away my land, when he came up out of Egypt, from the confines of the Arnon unto the Jaboc and the Jordan: now therefore restore the same peaceably to me.

14 And Jephte again sent word by them, and commanded them to say to the king of Ammon:

15 Thus saith Jephte: Israel did not take away the land of Moab, nor the land of the children of Ammon:

16 But when they came up out of Egypt, he walked through the desart to the red sea, and came unto Cades.

17 And he sent messengers to the king of Edom, saying: Suffer me to pass through thy land. But he would not condescend to his request. He sent also to the king of Moab, who likewise refused to give him passage. He abode therefore in Cades,

18 And went round the land of Edom at the side, and the land of Moab: and came over-against the east-coast of the land of Moab, and camped on the other side of the Arnon: and he would not enter the bounds of Moab.

19 So Israel sent messengers to Sehon king of the Amorrhites, who dwelt in Hesebon, and they said to him: Suffer me to pass through thy land to the river.

20 But he also, despising the words of Israel, suffered him not to pass through his borders: but gathering an infinite multitude, went out against him to Jasa, and made strong opposition.

21 And the Lord delivered him with all his army into the hands of Israel, and he slew him, and possessed all the land of the Amorrhite the inhabitant of that country,

22 And all the coasts thereof from the Arnon to the Jaboc, and from the wilderness to the Jordan.

23 So the Lord the God of Israel destroyed the Amorrhite, his people of Israel fighting against him, and wilt thou now possess his land?

24 Are not those things which thy god * Chamos possesseth, due to thee by

* Chap. XI. Ver. 24. *Chamos.* The idol of the Moabites and Ammonites. He argues from their opinion, who thought they had a just title to the countries which they imagined they had conquered by the help of their gods: how much more then had Israel an indisputable title to the countries which God, by visible miracles, had conquered for them.

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right? But what the Lord our God hath obtained by conquest, shall be our possession:

25 Unless perhaps thou art better than Balac the son of Sephor king of Moab: or canst shew that he strove against Israel, and fought against him,

26 Whereas he hath dwelt in Hesebon, and the villages thereof, and in Aroer, and its villages, and in all the cities near the Jordan, for three hundred years. Why have you for so long a time attempted nothing about this claim?

27 Therefore I do not trespass against thee, but thou wrongest me by declaring an unjust war against me. The Lord be judge and decide this day between Israel and the children of Ammon.

28 And the king of the children of Ammon would not hearken to the words of Jephte, which he sent him by the messengers.

29 Therefore the Spirit of the Lord came upon Jephte, and going round Galaad, and Manasses, and Maspha of Galaad, and passing over from thence to the children of Ammon,

30 He made a vow to the Lord, saying: If thou wilt deliver the children of Ammon into my hands,

31 * Whosoever shall first come forth out of the doors of my house, and shall meet me when I return in

* Ver. 31. *Whosoever*, &c. Some are of opinion, that the meaning of this vow of Jephte, was to consecrate to God whatsoever should first meet him, according to the condition of the thing; so as to offer it up as a holocaust, if it were such a thing as might be so offered by the law; or to devote it otherwise to God, if it were not such as the law allowed to be offered in sacrifice. And therefore they think the daughter of Jephte was not slain by her father, but only consecrated to perpetual virginity. But the common opinion followed by the generality of the holy fathers and divines is, that she was offered as a holocaust, in consequence of her father's vow: and that Jephte did not sin, at least not mortally, neither in making, nor in keeping his vow: since he is no ways blamed for it in scripture; and was even inspired by God himself to make the vow (as appears from ver. 29, 30.) in consequence of which he obtained the victory; and therefore he reasonably concluded that God, who is the master of life and death, was pleased on this occasion to dispense with his own law; and that it was the divine will he should fulfil his vow.

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peace from the children of Ammon, the same will I offer a holocaust to the Lord.

32 And Jephte passed over to the children of Ammon, to fight against them: and the Lord delivered them into his hands.

33 And he smote *them* from Aroer till you come to Mennith, twenty cities, and as far as Abel, which is set with vineyards, with a very great slaughter, and the children of Ammon were humbled by the children of Israel.

34 And when Jepthe returned into Maspha to his house, his only daughter met him with timbrels and with dances: for he had no other children.

35 And when he saw her, he rent his garments, and said: Alas, my daughter, thou hast deceived me, and thou thyself art deceived: for I have opened my mouth to the Lord, and I can do no other thing.

36 And she answered him: My father, if thou hast opened thy mouth to the Lord, do unto me whatsoever thou hast promised, since the victory hath been granted to thee and revenge of thy enemies.

37 And she said to her father: Grant me only this which I desire: Let me go, that I may go about the mountains for two months, and * may bewail my virginity with my companions.

38 And he answered her: Go. And he sent her away for two months. And when she was gone with her comrades and companions, she mourned her virginity in the mountains.

39 And the two months being expired, she returned to her father, and he did to her as he had vowed, and she knew no man. From thence came a fashion in Israel, and a custom has been kept:

40 That from year to year the daughters of Israel assemble together, and lament the daughter of Jephte the Galaadite for four days.

CHAP. XII.

The Ephraimites quarrel with Jephte: 42.000 of them are slain. Abesan, Abialon, and Abdon, are judges.

BUT behold there arose a sedition in Ephraim. And passing towards the north, they said to Jephte: When thou wentest to fight

* Ver. 37. *Bewail my virginty,* The bearing of children was much coveted under the old testament, when women might hope that from some child of theirs the Saviour of the world might one day spring. But under the new testament virginity is preferred. 1 Cor. vii. 35.

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againſt the children of Ammon, why wouldſt thou not call us, that we might go with thee? Therefore we will burn thy houſe.

2 And he anſwered them: I and my people were at great ſtrife with the children of Ammon: and I called you to aſſiſt me, and you would not do it.

3 And when I ſaw this I put my life in my own hands, and paſſed over againſt the children of Ammon, and the Lord delivered them into my hands. What have I deſerved, that you ſhould riſe up to fight againſt me.

4 Then calling to him all the men of Galaad, he fought againſt Ephraim: and the men of Galaad defeated Ephraim, becauſe he had ſaid: Galaad is a fugitive of Ephraim, and dwelleth in the midſt of Ephraim and Manaſſes.

5 And the Galaadites ſecured the fords of the Jordan, by which Ephraim was to return. And when any one of the number of Ephraim came thither in the flight, and ſaid: I beſeech you let me paſs: The Galaadites ſaid to him: Art thou not an Ephraimite? If he ſaid: I am not:

6 They aſked him: Say then, Shibboleth, which is interpreted, an ear of corn. But he anſwered, Sibboleth, not being able to expreſs an ear of corn by the ſame letter. Then preſently they took him and killed him in the very paſſage of the Jordan. And there fell at that time of Ephraim two and forty thouſand.

7 And Jephte the Galaadite judged Iſrael ſix years: and he died and was buried in his city of Galaad.

8 After him Abeſan of Bethlehem judged Iſrael:

9 He had thirty ſons, and as many daughters, whom he ſent abroad, and gave to huſbands, and took wives for his ſons of the ſame number, bringing them into his houſe. And he judged Iſrael ſeven years:

10 And he died and was buried in Bethlehem.

11 To him ſucceeded Ahialon a Zabulonite: and he judged Iſrael ten years:

12 And he died and was buried in Zabulon.

13 After him Abdon, the ſon of Illel a Pharathonite judged Iſrael:

14 And he had forty ſons, and of them thirty grandſons, mounted upon ſeventy aſs colts, and he judged Iſrael eight years:

15 And he died, and was buried in Pharathon in the land of Ephraim, in the mount of Amalec.

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CHAP. XIII.

The people fall again into idolatry, and are afflicted by the Philiſtines. An Angel foretelleth the birth of Samſon.

AND the children of Iſrael did evil again in the ſight of the Lord: and he delivered them into the hands of the Philiſtines forty years.

2 Now there was a certain man of Saraa, and of the race of Dan, whoſe name was Manue, and his wife was barren.

3 And an Angel of the Lord appeared to her, and ſaid: Thou art barren and without children: but thou ſhalt conceive and bear a ſon.

4 Now therefore beware, and drink no wine nor ſtrong drink, and eat not any unclean thing.

5 Becauſe thou ſhalt conceive and bear a ſon, and no raſor ſhall touch his head: for he ſhall be a Nazarite of God from his infancy, and from his mother's womb, nd he ſhall begin to deliver Iſrael from the hands of the Philiſtines.

6 And when ſhe was come to her huſband ſhe ſaid to him: A man of God came to me, having the countenance of an angel, very awful. And when I aſked him whence he came, and by what name he was called, he would not tell me.

7 Bet he anſwered thus: Behold thou ſhalt conceive aud bear a ſon: beware thou drink no wine, nor ſtrong drink, nor eat any unclean thing: for the child ſhall be a Nazarite of God from his infancy, from his mother's womb until the day of his death.

8 Then Manue prayed to the Lord, and ſaid: I beſeech thee, O Lord, that the man of God whom thou didſt ſend, may come again, and teach us what we ought to do concerning the child that ſhall be bōrn.

9 And the Lord heard the prayer of Manue, and the Angel of the Lord appeared again to his wife as ſhe was ſitting in the field. But Manue her huſband was not with her. And when ſhe ſaw the angel,

10 She made haſte and ran to her huſband: and told him ſaying: Behold the man hath appeared to me, whom I ſaw before.

11 He roſe up and followed his wife: and coming to the man, ſaid to him: Art thou he that ſpoke to the woman? And he anſwered: I am.

12 And Manue ſaid to him: When thy word ſhall come to paſs, what wilt thou that the child ſhould do: or from what ſhall he keep himſelf.

13 And the angel of the

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Lord said to Manue: From all the things I have spoken of to thy wife, let * her refrain herself:

14 And let her eat nothing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: and whatsoever I have commanded her let her fulfil and observe.

15 And Manue said to the Angel of the Lord: I beseech thee to consent to my request, and let us dress a kid for thee.

16 And the Angel answered him: If thou press me, I will not eat of thy bread: but if thou wilt offer a holocaust, offer it to the Lord.

17 And he said to him: What is thy name, that, if thy word shall come to pass, we may honour thee?

18 And he answered him: Why askest thou my name, which is wonderful?

19 Then Manue took a kid of the flocks, and the libations, and put them upon a rock, offering to the Lord, who doth wonderful things: and he and his wife looked on.

20 And when the flame from the altar went up towards heaven, the angel of the Lord ascended also in the flame. And when Manue and his wife saw this, they fell flat on the ground,

21 And the angel of the Lord appeared to them no more. And forthwith Manue understood that it was an angel of the Lord,

22 And he said to his wife: We shall certainly die because we have ‡ seen God.

23 And his wife answered

* Chap. XIII. Ver. 13. *Let her refrain, &c.* By the Latin text it is not clear whether this abstinence was prescribed to the mother or to the child: But the Hebrew (in which the verbs relating thereto are of the feminine gender) determineth it to the mother. But then the child also was to refrain from the like things, because he was to be from his infancy a *Nazarite of God*, ver. 5. that is, one set aside, in a particular manner, and consecrated to God: now the Nazarites, by the law, were to abstain from all these things.

‡ Ver. 22 *Seen God.* Not in his own person, but in the person of his messenger. The Israelites in those days imagined they should die if they saw an Angel, taking occasion perhaps from those words spoken by the Lord to Moses, *Exod.* xxxiii. 20. *No man shall see me and live.* But the event demonstrated that it was but a groundless imagination.

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him: If the Lord had a mind to kill us, he would not have received a holocauſt and libations at our hands, neither would he have ſhewed us all theſe things, nor have told us the things that are to come.

24 And ſhe bore a ſon and called his name Samſon. And the child grew, and the Lord bleſſed him.

25 And the ſpirit of the Lord began to be with him in the camp of Dan between Saraa and Eſthaol.

CHAP. XIV.

Samſon deſireth a wife of the Philiſtines. He killeth a lion. In whoſe mouth h afterwards findeth honey. His marriage feaſt, and riddle, which is diſcovered by his wife. He killeth, and ſtrippeth thirty Philiſtines. His wife taketh another man.

THEN Samſon went down to Thamnatha, and ſeeing there a woman of the daughters of the Philiſtines,

2 He came up, and told his father and his mother, ſaying: I ſaw a woman in Thamnatha of the daughters of the Philiſtines: I beſeech you take her for me to wife.

3 And his father and mother ſaid to him: Is there never a woman among the daughters of thy brethren, or among all my people, that thou wilt take a wife of the Philiſtines, who are uncircumciſed? And Samſon ſaid to his father: Take this woman for me: for ſhe hath pleaſed my eyes.

4 Now his parents knew not that the thing was done by the Lord, and that he ſought an occaſion againſt the Philiſtines. For at that time the Philiſtines had dominion over Iſrael.

5 Then Samſon went down with his father and mother to Thamnatha. And when they were come to the vineyards of the town, behold a young lion met him raging and roring.

6 And the Spirit of the Lord came upon Samſon, and he tore the lion as he would have torn a kid in pieces, having nothing at all in his hand: Now he would not tell this to his father and mother.

7 And he went down and ſpoke to the woman that had pleaſed his eyes.

8 And after ſome days, returning to take her, he went aſide to ſee the carcaſe of the lion, and behold there was a ſwarm of bees in the mouth of the lion and * a honey comb.

* Chap. XIV. Ver. 8. *A honey comb.* There was a very

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9 And when he had taken it in his hands, he went on eating: and coming to his father and mother, he gave them of it, and they ate: but he would not tell them that he had taken the honey from the body of the lion.

10 So his father went down to the woman, and made a feast for his son Samson. For so the young men used to do.

11 And when the citizens of that place saw him, they brought him thirty companions to be with him.

12 And Samson said to them: I will propose you a riddle, which if you declare unto me within the seven days of the feast, I will give you thirty shirts and as many coats:

13 But if you shall not be able to declare it, you shall give me thirty shirts and the same number of coats. They answered him: Put forth the riddle that we may hear it.

14 And he said to them: Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not for three days expound the riddle.

15 And when the seventh day came, they said to the wife of Samson: Soothe thy husband, and perswade him to tell thee what the riddle meaneth. But if thou wilt not do it we will burn thee, and thy father's house. Have you called us to the wedding on purpose to strip us?

16 So she wept before Samson, and complained, saying: Thou hatest me and dost not love me: therefore thou wilt not expound to me the riddle which thou hast proposed to the sons of my people. But he answered: I would not tell it to my father and mother: and how can I tell it to thee?

17 So she wept before him the seven days of the feast? and at length on the seventh day, as she was troublesome to him, he expounded it. And she immediately told her countrymen.

18 And they on the seventh day before the sun went down, said to him: What is sweeter than honey? and what is stronger than a lion? And he said to them: If you had not plowed with my heifer you had not found out my riddle.

19 And the spirit of the

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remarkable providence in this particular of the history of Samson. From which also in the mystical sense we may learn what spiritual sweetness and nourishment our souls will acquire from slaying the lions of our passions and vices.

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Lord came upon him, and he went down to Ascalon, and slew there thirty men, whose garments he took away and gave to them that had declared the riddle. And being exceeding angry, he went up to his father's house:

20 But his wife took one of his friends and bridal companions for her husband.

CHAP. XV.

Samson is denied his wife: He burns the corn of the Philistines, and kills many of them.

AND a while after, when the days of the wheat harvest were at hand, Samson came, meaning to visit his wife, and he brought her a kid of the flock. And when he would have gone in to her chamber as usual, her father would not suffer him, saying:

2 I thought thou hadst hated her, and therefore I gave her to thy friend: but she hath a sister, who is younger and fairer than she, take her to wife instead of her.

3 And Samson answered him: From this day I shall be blameless *in what I do* against the Philistines: for I will do you evils.

4 And he went and caught three hundred * foxes, and coupled them tail to tail, and fastened torches between the tails:

5 And setting them on fire he let the foxes go, that they might run about hither and thither. And they presently went into the standing corn of the Philistines. Which being set on fire, both the corn that was already carried together, and that which was yet standing, was all burnt, insomuch that the flame consumed also the vineyards and the olive yards.

6 Then the Philistines said: Who hath done this thing? And it was answered: Samson the son-in-law of the Thamnathite: because he took away his wife, and gave her to another, hath done these things. And the Philistines went up and burnt both the woman and her father.

7 But Samson said to them: Although you have done this, yet will I be revenged of you, and then I will be quiet.

8 And he made a great slaughter of them, so that in astonishment they laid the calf of the leg upon the thigh. And going down he dwelt in a cavern of the rock Etam.

9 Then the Philistines go-

* Chap. XV. Ver. 4. *Foxes.* Being judge of the people, he might have many to assist him to catch with nets or otherwise a number of these animals; of which there was great store in that country.

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ing up into the land of Juda camped in the place which afterwards was called Lechi, that is, the jaw bone, where their army was spread abroad.

10 And the men of the tribe of Juda said to them: Why are you come up against us? They answered: We are come to bind Samson, and to pay him for what he hath done against us.

11 Wherefore three thousand men of Juda went down to the cave of the rock Etam, and said to Samson: Knowest thou not that the Philistines rule over us? Why wouldst thou do thus? And he said to them: As they did to me, so have I done to them.

12 And they said to him, we are come to bind thee and to deliver thee into the hands of the Philistines. And Samson said to them; Swear to me, and promise me that you will not kill me.

13 They said: We will not kill thee, but we will deliver thee up bound. And they bound him with two new cords, and brought him from the rock Etam.

14 Now when he was come to the place of the jaw-bone, and the Philistines shouting went to meet him, the Spirit of the Lord came strongly upon him: and as flax is wont to be consumed at the approach of fire, so the bands with which he was bound, were broken and loosed.

15 And finding a jaw-bone, even the jaw-bone of an ass which lay there; catching it up, he slew therewith a thousand men,

16 And he said: With the jaw-bone of an ass, with the jaw of the colt of asses, I have destroyed them, and have slain a thousand men.

17 And when he had ended these words singing, he threw the jaw-bone out of his hand, and called the name of that place Ramathlechi, which is interpreted the lifting up of the jaw-bone.

18 And being very thirsty, he cried to the Lord, and said: Thou hast given this very great deliverance and victory in the hand of thy servant: and behold I die for thirst, and shall fall into the hands of the uncircumcised.

19 Then the Lord *opened* a great tooth in the jaw of the ass, and waters issued out of it. And when he had drank them he refreshed his spirit, and recovered *his* strength. Therefore the name of that place was called: The Spring of him that invoked from the jaw-bone, until this present day.

20 And he judged Israel in the days of the Philistines twenty years.

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CHAP. XVI.

Samson is deluded by Dalila: and falls into the hands of the Philistines. His death.

HE went also into Gaza, and saw there a woman * a harlot, and went in unto her.

2 And when the Philistines had heard this, and it was noised about among them, that Samson was come into the city, they surrounded him, setting guards at the gate of the city: and watching there all the night in silence, that in the morning they might kill him as he went out.

3 But Samson slept till midnight, and then rising he took both the doors of the gate, with the posts thereof, and the bolt, and laying them on his shoulders, carried them up to the top of the hill, which looketh towards Hebron.

4 After this he loved a woman, who dwelt in the valley of Sorec, and she was called ‡ Dalila.

5 And the princes of the Philistines came to her, and said: Deceive him, and learn of him, wherein his great strength lieth, and how we may be able to overcome him, to bind and afflict him. Which if thou shalt do, we will give thee every one of us eleven hundred pieces of silver.

6 And Dalila said to Samson: Tell me, I beseech thee, wherein thy greatest strength lieth, and what it is wherewith if thou wert bound thou couldst not break loose.

7 And Samson answered her: If I shall be bound with seven cords made of sinews not yet dry, but still moist, I shall be weak like other men.

8 And the princes of the Philistines brought unto her seven cords, such as he spoke of, with which she bound him.

9 Men lying privately in wait with her, and in the chamber, expecting the event of the thing, and she cried out to him: The Philistines

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* Chap. XVI. ver. 1. *A harlot*, or an innkeeper; for the Hebrew word signifies either.

‡ Ver. 4. *Dalila.* Some are of opinion she was married to Samson; others that she was his harlot. If the latter opinion be true, we cannot wonder that in punishment of his lust, the Lord delivered him up, by her means, into the hands of his enemies. However, if he was guilty, it is not to be doubted, but that under his afflictions he heartily repented and returned to God, and so obtained forgiveness for his sins.

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are upon thee Samson. And he broke the bands, as a man would break a thread of tow, when it smelleth the fire: so it was not known wherein his strength lay.

10 And Dalila said to him: Behold thou hast mocked me, and hast told me a false thing: but now at least tell me wherewith thou mayst be bound.

11 And he answered her: If I shall be bound with new ropes, that were never in work, I shall be weak, and like other men.

12 Dalila bound him again with these, and cried out: The Philistines are upon thee Samson, there being an ambush prepared for him in the chamber. But he broke the bands like threads of webs.

13 And Dalila said to him again: How long dost thou deceive me and tell me lies? Shew me wherewith thou mayst be bound. And Samson answered her: If thou platteſt the seven locks of my head with a lace, and tying them round about a nail, fastenest it in the ground, I shall be weak.

14 And when Dalila had done this, she said to him: The Philistines are upon thee Samson. And awaking out of his sleep, he drew out the nail with the hairs and the lace.

15 And Dalila said to him: How dost thou say thou lovest me, when thy mind is not with me? Thou hast told me lies these three times, and wouldst not tell me wherein thy greatest strength lieth.

16 And when she pressed him much, and continually hung upon him for many days, giving him no time to rest, his soul fainted away, and was wearied even unto death.

17 Then opening the truth of the thing, he said to her: The razor hath never come upon my head, for I am a Nazarite, that is to say, consecrated to God from my mother's womb: if my head be shaven, my strength shall depart from me, and I shall become weak, and shall be like other men.

18 Then seeing that he had discovered to her all his mind, she sent to the princes of the Philistines, saying: Come up this once more, for now he hath opened his heart to me. And they went up, taking with them the money which they had promised.

19 But she made him sleep upon her knees, and lay his head in her bosom. And she called a barber, and shaved his seven locks, and began to drive him away, and thrust him from her: for immediately his strength departed from him:

20 And she said: The Philistines are upon thee

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Samson. And awaking from sleep, he said in his mind: I will go out as I did before, and shake myself, not knowing that the Lord was departed from him.

21 Then the Philistines seized upon him, and forthwith pulled out his eyes, and led him bound in chains to Gaza, and shutting him up in prison, made him grind.

22 And now his hair began to grow again.

23 And the princes of the Philistines assembled together, to offer great sacrifices to Dagon their god, and to make merry, saying: Our God hath delivered our enemy Samson, into our hands.

24 And the people also seeing this praised their God, and said the same: Our god hath delivered our adversary into our hands, him that destroyed our country, and killed very many.

25 And rejoicing in their feasts, when they had now taken their good cheer, they commanded that Samson should be called, and should play before them. And being brought out of prison, he played before them, and they made him stand between two pillars.

26 And he said to the lad that guided his steps: Suffer me to touch the pillars, which support the whole house, and let me lean upon them, and rest a little.

27 Now the house was full of men and women, and all the princes of the Philistines were there. Moreover about three thousand persons of both sexes from the roof and the higher part of the house, were beholding Samson's play.

28 But he called upon the Lord, saying: O Lord God, remember me, and restore to me now my former strength, O my God, that I may * revenge myself on my enemies, and for the loss of my two eyes I may take one revenge.

29 And laying hold on both the pillars, on which the house rested, and holding the one with his right hand and the other with his left,

30 He said: † Let me die

* Ver. 28. *Revenge myself.* This desire of revenge was out of zeal for justice against the enemies of God and his people; and not out of private rancour and malice of heart.

† Ver. 30. *Let me die.* Literally, *let my soul die.* Samson did not sin on this occasion, though he was indirectly the cause of his own death. Because he was moved to what he did, by a particular inspiration of God, who also con-

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with the Philistines. And when he had strongly shook the pillars, the house fell upon all the princes, and the rest of the multitude, that was there: and he killed many more at his death, than he had killed before in his life.

31 And his brethren and all his kindred, going down took his body, and buried it between Saraa and Esthaol, in the burying-place of his father Manue: and he judged Israel twenty years.

CHAP. XVII.

The history of the idol of Michas, and the young Levite.

THERE was at that time a man of mount Ephraim whose name was Michas.

2 Who said to his mother: The eleven hundred pieces of silver, which thou hadst put aside for thyself, and concerning which thou didst swear in my hearing, behold I have, and they are with me. And she said to him: Blessed be my son by the Lord.

3 So he restored them to his mother, who said to him: I have consecrated and vowed this silver to the Lord, that my son may receive it at my hand, and make a graven and a molten *god*, so now I deliver it to thee.

4 And he restored them to his mother: and she took two hundred pieces of silver and gave them to the silversmith, to make of them a graven and a molten *god*, which was in the house of Michas.

5 And he separated also therein a little temple for the god, and made an ephod, and theraphim, that is to say, a priestly garment, and idols: and he * filled the hand of one of his sons, and he became his priest.

6 In those days there was no king in Israel, but every one did that which seemed right to himself.

7 There was also another young man of Bethlehem Juda, of the kindred thereof: and he was a Levite, and dwelt there.

8 Now he went out from the city of Bethlehem, and desired to sojourn wheresoever he should find it convenient for him. And when he was come to mount Ephraim, as he was on his journey, and had turned aside a little into the house of Michas,

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curred with him by a miracle, in restoring his strength upon the spot, in consequence of his prayer. Samson, by dying in this manner, was a figure of Christ, who by his death overcame all his enemies.

* Chap. XVII. ver. 5. *Filled the hand.* That is, appointed and consecrated him to the priestly office.

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9 He was asked by him whence he came, And he answered: I am a Levite of Bethlehem Juda, and I am going to dwell where I can, and where I shall find a place to my advantage.

10 And Micha said: Stay with me, and be unto me a father and a priest, and I will give thee every year ten pieces of silver, and a double suit of apparel, and thy victuals.

11 He was content, and abode with the man, and was unto him as one of his sons.

12 And Michas filled his hand, and had the young man with him for his priest, saying:

13 Now I know God will do me good, since I have a priest of the race of the Levites.

CHAP. XVIII.

The expedition of the men of Dan against Lais: in their way they rob Michas of his priest and his gods.

IN those days there was no king in Israel, and the tribe of Dan sought them an inheritance to dwell in: for unto that day they had * not received their lot among the other tribes.

2 So the children of Dan sent five most valiant men of their stock and family from Sara and Esthaol, to spy out the land, and to view it diligently, and they said to them: Go, and view the land. They went on their way, and when they came to mount Ephraim, they went into the house of Michas, and rested there:

4 And knowing the voice of the young man, the Levite, and lodging with him, they said to him: Who brought thee hither? What dost thou here? Why wouldst thou come hither?

4 He answered them: Michas hath done such and such things for me, and hath hired me to be his priest,

5 Then they desired him to consult the Lord, that they might know whether their journey should be prosperous, and the thing should have effect.

6 He answered them; Go in peace: The Lord looketh on your way, and the journey that you go.

7 So the five men going on came to Lais, and they saw how the people dwelt therein without any fear, according to the custom of the Sidonians, secure and easy, having no man at all to op-

* Chap. XVIII. Ver. 1. *Not received, &c.* They had their portion assigned them, *Josue* xix. 40. But through their own sloth, possessed as yet but a small part of it. See *Judges* i. 34.

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pose them, being very rich. and living separated at a distance from Sidon and from all men.

8 And they returned to their brethren in Saraa and Esthaol, who asked them what they had done? to whom they answered:

9 Arise, and let us go up to them: for we have seen the land which is exceeding rich and fruitful: neglect not, lose no time: let us go and possess it, there will be no difficulty.

10 We shall come to a people that is secure, into a spacious country, and the Lord will deliver the place to us, in which there is no want of any thing that groweth on the earth.

11 There went therefore of the kindred of Dan, to wit, from Saraa and Esthaol, six hundred men, furnished with arms for war,

12 And going up they lodged in Cariathiarim of Juda; which place from that time is called the Camp of Dan, and is behind Cariathiarim.

13 From thence they passed into mount Ephraim. And when they were come to the house of Michas,

14 The five men that before had been sent to view the land of Lais, said to the rest of their brethren: You know that in these houses there is an ephod and theraphim, and a graven and molten *god*: See what you are pleased to do.

15 And when they had turned a little aside, they went into the house of the young man the Levite, who was in the house of Michas: and they saluted him with words of peace.

16 And the six hundred men stood before the door, appointed with their arms.

17 But they that were gone into the house of the young man, went about to take away the graven *god*, and the ephod and the theraphim, and the molten *god*, and the priest stood before the door, the six hundred valiant men waiting not far off.

18 So they that were gone in took away the graven thing, the ephod, and the idols, and the molten *god*. And the priest said to them: What are you doing?

19 And they said to him: Hold thy peace, and put thy finger on thy mouth, and come with us, that we may have thee for a father, and a priest. Whether is it better for thee to be a priest in the house of one man, or in a tribe and family in Israel?

20 When he had heard this, he agreed to their words, and took the ephod and the idols, and the graven *gods*, and departed with them.

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21 And when they were going forward, and had put before them the children and the cattle, and all that was valuable,

22 And were now at a distance from the house of Michas, the men that dwelt in the houses of Michas gathering together followed them,

23 And began to shout out after them. They looked back, and said to Michas: What aileth thee? Why dost thou cry?

24 And he answered: You have taken away my gods which I have made me, and the priest, and all that I have, and do you say: What aileth thee?

25 And the children of Dan said to him: See thou say no more to us, lest men enraged come upon thee, and thou perish with all thy house.

26 And so they went on the journey they had begun. But Michas seeing that they were stronger than he, returned to his house.

27 And the six hundred men took the priest, and the things we spoke of before, and came to Lais to a people that was quiet and secure, and smote them with the edge of the sword: and the city they burnt with fire,

28 There being no man at all who brought them any succour, because they dwelt far from Sidon, and had no society or business with any man. And the city was in the land of Rohob: and they rebuilt it and dwelt therein,

29 Calling the name of the city Dan, after the name of their father, who was the son of Israel, which before was called Lais.

30 And they set up to themselves the graven idol, and Jonathan the son of Gersam the son of Moses, *he* and his sons *were* priests in the tribe of Dan, until the day of their captivity.

31 And the idol of Michas remained with them all the time that the house of God was in Silo. In those days there was no king in Israel.

CHAP. XIX.

A Levite bringing home his wife, is lodged by an old man at Gabaa in the tribe of Benjamin. His wife is there abused by wicked men, and in the morning found dead. Her husband cutteth her body in pieces, and sendeth to every tribe of Israel, requiring them to revenge the wicked fact.

THERE was a certain Levite, who dwelt on the side of mount Ephraim, who took a wife of Bethlehem Juda:

2 And she left him, and returned to her father's house

in Bethlehem, and abode with him four months.

3 And her husband followed her, willing to be reconciled with her, and to speak kindly to her, and to bring her back with him, having with him a servant and two asses: and she received him, and brought him into her father's house. And when his father-in-law had heard this, and had seen him, he met him with joy,

4 And embraced the man. And the son-in-law tarried in the house of his father-in-law three days, eating with him and drinking familiarly.

5 But on the fourth day arising early in the morning he desired to depart. But his father-in-law kept him, and said to him: Taste first a little bread, and strengthen thy stomach, and so thou shalt depart.

6 And they sat down together, and ate and drank. And the father of the young woman said to his son-in-law: I beseech thee to stay here to-day, and let us make merry together.

7 But he rising up, began to be for departing. And nevertheless his father-in-law earnestly pressed him, and made him stay with him.

8 But when morning was come, the Levite prepared to go on his journey. And his father-in-law said to him again: I beseech thee to take a little meat, and strengthening thyself, till the day be farther advanced, afterwards thou mayst depart. And they ate together.

9 And the young man arose to set forward with his wife and servant. And his father-in-law spoke to him again: Consider that the day is declining, and draweth toward evening: tarry with me to-day also, and spend the day in mirth, and to-morrow thou shalt depart that thou mayst go into thy house.

10 His son-in-law would not consent to his words: but forthwith went forward, and came over against Jebus, which by another name is called Jerusalem, leading with him two asses loaden, and his * concubine.

11 And now they were come near Jebus, and the day was far spent: and the servant said to his master: Come I beseech thee, let us turn into the city of the Jebusites, and lodge there.

12 His master answered him: I will not go into the town of another nation, who

* Chap. XIX. Ver. 10. *Concubine.* She was his lawful wife: but even lawful wives are frequently in scripture called concubines.

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are not of the children of Israel; but I will pass over to Gabaa:

13 And when I shall come thither, we will lodge there, or at least in the city of Rama.

14 So they passed by Jebus, and went on their journey, and the sun went down upon them when they were by Gabaa, which is in the tribe of Benjamin:

15 And they turned into it, to lodge there. And when they were come in, they sat in the street of the city, for no man would receive them to lodge.

16 And behold they saw an old man, returning out of the field and from his work in the evening, and he also was of mount of Ephraim, and dwelt as a stranger in Gabaa; but the men of that country were the children of * Jemini.

17 And the old man lifting up his eyes, saw the man sitting with his bundles in the street of the city, and said to him: Whence comest thou? and whither goest thou?

18 He answered him: We came out from Bethlehem Juda, and we are going to our home, which is on the side of mount Ephraim, from whence we went to Bethlehem: and now we go to the house of God, and none will receive us under his roof,

19 We have straw and hay for provender of the asses, and bread and wine for the use of myself and of thy handmaid, and of the servant that is with me: we want nothing but lodging.

20 And the old man answered him: Peace be with thee: I will furnish all things that are necessary: only I beseech thee, stay not in the street.

21 And he brought him into his house, and gave provender to his asses: and after they had washed their feet, he entertained them with a feast.

22 While they were making merry, and refreshing their bodies with meat and drink, after the labour of the journey, the men of that city, sons of Belial (that is, without yoke) came and beset the old man's house, and began to knock at the door, calling to the master of the house, and saying: Bring forth the man, that came into thy house, that we may abuse him.

23 And the old man went out to them, and said: Do not so, my brethren, do not so wickedly: because this man is come into my lodging, and cease I pray you from this folly.

* Ver. 16. *Jemini.* That is, Benjamin.

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24 I have a maiden daughter, and this man hath a concubine, I will bring them out to you, and you may humble them, and satisfy your lust: only, I beseech you, commit not this crime against nature on the man.

25 They would not be satisfied with his words; which the man seeing, brought out his concubine to them, and abandoned her to their wickedness: and when they had abused her all the night, they let her go in the morning.

26 But the woman at the dawning of the day, came to the door of the house, where her lord lodged, and there fell down.

27 And in the morning the man arose, and opened the door, that he might end the journey he had begun: and behold his concubine lay before the door with her hands spread on the threshhold.

28 He thinking she was taking her rest, said to her: Arise, and let us be going. But as she made no answer, perceiving she was dead, he took her up, and laid her upon his ass, and returned to his house.

29 And when he was come home, he took a sword, and divided the dead body of his wife with her bones into twelve parts, and sent the pieces into all the borders of Israel.

30 And when every one had seen this, they all cried out: There was never such a thing done in Israel, from the day that our fathers came up out of Egypt, until this day: give sentence, and decree in common what ought to be done.

CHAP. XX.

The Israelites warring against Benjamin are twice defeated: but in the third battle the Benjamimites are all slain, saving six hundred men.

THEN all the children of Israel went out, and gathered together as one man, from Dan to Bersabee, with the land of Galaad, to the Lord in Maspha:

2 And all the chiefs of the people, and all the tribes of Israel met together in the assembly of the people of God, four hundred thousand footmen fit for war.

3 (Nor were the children of Benjamin ignorant that the children of Israel were come up to Maspha.) And the Levite, the husband of the woman that was killed, being asked, how so great a wickedness had been committed,

4 Answered: I came into Gabaa of Benjamin with my wife, and there I lodged:

5 And behold the men of that city in the night beset the house wherein I was, in-

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tending to kill me, and abused my wife with an incredible fury of lust, so that at last she died.

6 And I took her and cut her in pieces, and sent the parts into all the borders of your possession: because there never was so heinous a crime, and so great an abomination committed in Israel.

7 You are all here O children of Israel, determine what you ought to do.

8 And all the people standing, answered as by the voice of one man: we will not return to our tents, neither shall any one of us go into his own house:

9 But this we will do in common against Gabaa.

10 We will take ten men of a hundred out of all the tribes of Israel, and a hundred out of a thousand, and a thousand out of ten thousand, to bring victuals for the army, and that we may fight against Gabaa of Benjamin, and render to it for its wickedness what it deserveth.

11 And all Israel were gathered together against the city, as one man, with one mind, and one counsel:

12 And they sent messengers to all the tribe of Benjamin, to say to them: Why hath so great an abomination been found among you?

13 Deliver up the men of Gabaa, that have committed this heinous crime, that they may die, and the evil may be taken away out of Israel. But they would not harken to the proposition of their brethren the children of Israel:

14 But out of all the cities, which were of their lot, they gathered themselves together into Gabaa, to aid them, and to fight against the whole people of Israel.

15 And there were found of Benjamin five and twenty thousand men that drew the sword, besides the inhabitants of Gabaa,

16 Who were seven hundred most valiant men, fighting with the left hand as well as with the right: and slinging stones so sure that they could hit even a hair, and not miss by the stone's going on either side.

17 Of the men of Israel also, beside the children of Benjamin, were found four hundred thousand that drew swords, and were prepared to fight.

18 And they arose and came to the house of God, that is, to Silo: and they consulted God, and said: Who shall be in our army the first to go to the battle against the children of Benjamin? And the Lord answered them: Let Juda be your leader.

19 And forthwith the children of Israel rising in the

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morning, camped by Gabaa:

20 And going out from thence to fight against Benjamin, began to assault the city.

21 And the children of Benjamin coming out of Gabaa, slew of the children of Israel that day two and twenty thousand men.

22 Again Israel, * trusting in their strength and their number, set their army in array in the same place where they had fought before:

23 Yet so that they first went up and wept before the Lord until night: and consulted him, and said: Shall I go out any more to fight against the children of Benjamin my brethren, or no? And he answered them: Go up against them, and join battle.

24 And when the children of Israel went out the next day to fight against the children of Benjamin;

25 The children of Benjamin sallied forth out of the gates of Gabaa: and meeting them made so great a slaughter of them, as to kill eighteen thousand men that drew the sword.

26 Wherefore all the children of Israel came to the house of God, and sat and wept before the Lord: and they fasted that day till the evening, and offered to him holocausts, and victims of peace-offerings,

27 And inquired of him concerning their state. At that time the ark of the covenant of the Lord was there,

28 And Phinees the son of Eleazar the son of Aaron was over the house. So they consulted the Lord, and said: Shall we go out any more to fight against the children of Benjamin our brethren, or shall we cease? And the Lord said to them: Go up, for to-morrow I will deliver them into your hands.

29 And the children of Israel set ambushes round about the city of Gabaa.

30 And they drew up their army against Benjamin the third time, as they had done the first and second.

* Ver. 22. *Trusting in their strength.* The Lord suffered them to be overthrown and many of them slain, though their cause was just; partly in punishment of the idolatry which they exercised or tolerated in the tribe of Dan, and elsewhere; and partly because they trusted in their own strength: and therefore, though he bid them fight, he would not give them the victory, till they were thoroughly humbled and had learnt to trust in him alone.

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31 And the children of Benjamin boldly issued out of the city, and seeing their enemies flee, pursued them a long way, so as to wound and kill some of them, as they had done the first and second day, whilst they fled by two highways, whereof one goeth up to Bethel, and the other to Gabaa, and they slew about thirty men:

32 For they thought to cut them off, as they did before. But they artfully feigning a flight, designed to draw them away from the city, and by their seeming to flee, to bring them to the highways aforesaid.

33 Then all the children of Israel rising up out of the places where they were, set their army in battle array, in the place which is called Baalthamar. The ambushes also which were about the city, began by little and little to come forth,

34 And to march from the west side of the city. And other ten thousand men chosen out of all Israel, attacked the inhabitants of the city. And the battle grew hot against the children of Benjamin: and they understood not that present death threatened them on every side.

35 And the Lord defeated them before the children of Israel, and they slew of them in that day five and twenty thousand, and one hundred, all fighting men and that drew the sword.

36 But the children of Benjamin, when they saw themselves to be too weak, began to flee. Which the children of Israel seeing, gave them place to flee, that they might come to the ambushes that were prepared, which they had set near the city.

37 And they that were in ambush arose on a sudden out of their coverts, and whilst Benjamin turned their backs to the slayers, went into the city, and smote it with the edge of the sword.

38 Now the children of Israel had given a sign to them whom they had laid in ambushes, that after they had taken the city they should make a fire: that by the smoke rising on high, they might shew that the city was taken.

39 And when the children of Israel saw this in the battle (for the children of Benjamin thought they fled, and pursued them vigorously, killing thirty men of their army)

40 And perceived as it were a pillar of smoke rise up from the city: and Benjamin looking back, saw that the city was taken, and that the flames ascended on high:

41 They that before had made as if they fled, turning their faces stood bravely against them. Which the children of Benjamin seeing, turned their backs,

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42 And began to go towards the way of the desart, the enemy pursuing them thither also. And they that fired the city came also out to meet them.

43 And so it was, that they were slain on both sides by the enemies, and there was no rest of the men dying. They fell and were beaten down on the east-side of the city Gabaa.

44 And they that were slain in the same place, were eighteen thousand men, all most valiant soldiers.

45 And when they that remained of Benjamin saw this, they fled into the wilderness, and made towards the rock that is called Remmon. In that flight also, as they were straggling, and going different ways, they slew of them five thousand men. And as they went farther, they still pursued them, and slew also other two thousand.

46 And so it came to pass, that all that were slain of Benjamin in divers places, were five and twenty thousand fighting men, most valiant for war.

47 And there remained of all the number of Benjamin *only* six hundred men that were able to escape, and flee to the wilderness: and they abode in the rock of Remmon four months.

48 But the children of Israel returning, put all the remains of the city to the sword, both men and beasts, and all the cities and villages of Benjamin were consumed with devouring flames.

CHAP. XXI.

The tribe of Benjamin is saved from being utterly extinct, by providing wives for the six hundred that remained.

NOW the children of Israel had also sworn in Maspha, saying: None of us shall give of his daughters to the children of Benjamin to wife.

2 And they all came to the house of God in Silo, and sitting before him till the evening, lifted up their voices, and began to lament and weep, saying:

3 O Lord God of Israel, why is so great an evil come to pass in thy people, that this day one tribe should be taken away from among us?

4 And rising early the next day, they built an altar: and offered there holocausts, and victims of peace, and they said:

5 Who is there among all the tribes of Israel that came not up with the army of the Lord? for they had bound themselves with a great oath, when they were in Maspha, that whosoever were wanting should be slain.

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6 And the children of Israel being moved with repentance for their brother Benjamin, began to say: One tribe is taken away from Israel,

7 Whence shall they take wives? For we have all in general sworn not to give our daughters to them.

8 Therefore they said: Who is there of all the tribes of Israel that came not up to the Lord to Maspha? And behold the inhabitants of Jabes Galaad were found not to have been in that army.

9 (At that time also when they were in Silo, no one of them was found there.)

10 So they sent ten thousand of the most valiant men, and commanded them, saying: Go and put the inhabitants of Jabes Galaad to the sword, with their wives and their children.

11 And this is what you shall observe: Every male, and all women that have known men, you shall kill, but the virgins you shall save.

12 And there were found of Jabes Galaad four hundred virgins, that had not known the bed of a man, and they brought them to the camp in Silo, into the land of Chanaan.

13 And they sent messengers to the children of Benjamin, that were in the rock Remmon, and commanded them to receive them in peace.

14 And the children of Benjamin came at that time, and wives were given them of Jabes Galaad: but they found no others whom they might give in like manner.

15 And all Israel was very sorry, and repented for the destroying of one tribe out of Israel.

16 And the ancients said: What shall we do with the rest that have not received wives? For all the women in Benjamin are dead.

17 And we must use all care, and provide with great diligence, that one tribe be not destroyed out of Israel.

18 For as to our own daughters we cannot give them, being bound with an oath and a curse, whereby we said: Cursed be he that shall give Benjamin any of his daughters to wife.

19 So they took counsel, and said: Behold there is a yearly solemnity of the Lord in Silo, which is situate on the north of the city of Bethel, and on the east-side of the way that goeth from Bethel to Sichem, and on the south of the town of Lebona.

20 And they commanded the children of Benjamin, and said: Go, and lie hid in the vineyards,

21 And when you shall see the daughters of Silo come out, as the custom is to dance,

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come ye on a ſudden out of the vineyards, and catch you every man his wife among them, and go into the land of Benjamin.

22 And when their fathers and their brethren ſhall come, and ſhall begin to complain againſt you, and to chide, we will ſay to them: Have pity on them: for they took them not away as by the right of war or conqueſt, but when they aſked to have them, you gave them not, and the fault was committed on your part.

23 And the children of Benjamin did as they had been commanded: and according to their number, they carried off for themſelves every man his wife of them that were dancing: and they went into their poſſeſſion, and built up their cities, and dwelt in them.

24 The children of Iſrael alſo returned by their tribes, and families to their dwelling. In thoſe days there was no king in Iſrael: but every one did that which ſeemed right to himſelf.

THE BOOK OF * RUTH.

CHAP. I.

Elimelech of Bethlehem going with his wife Noemi, and two ſons, into the land of Moab, dieth there. His ſons marry wives of that country, and die without iſſue. Noemi returneth home with her daughter-in-law Ruth, who refuſeth to part with her.

IN the days of one of the judges, when the judges ruled, there came a famine in the land. And a certain man of Bethlehem Juda, went to ſojourn in the land of Moab with his wife and his two ſons.

2 He was named Elimelech, and his wife Noemi: and his two ſons, the one Mahalon, and the other Chelion, Ephrathites of Bethlehem Juda. And entering into the country of Moab, they abode there.

* *Ruth.* This book is called *Ruth*, from the name of the perſon whoſe hiſtory is here recorded; who, being a Gentile, became a convert to the true faith, and marrying Booz the great-grandfather of David, was one of thoſe from whom Chriſt ſprung according to the fleſh, and an illuſtrious figure of the Gentile Church. It is thought this book was written by the prophet Samuel.

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3 And Elimelech the husband of Noemi died: and she remained with her sons.

4 And they took wives of the women of Moab, of which one was called Orpha and the other Ruth. And they dwelt there ten years,

5 And they both died, to wit, Mahalon and Chelion: and the woman was left alone, having lost both her sons and her husband.

6 And she arose to go from the land of Moab to her own country with both her daughters-in-law: for she had heard that the Lord had looked upon his people, and had given them food.

7 Wherefore she went forth out of the place of her sojournment, with both her daughters-in-law: and being now in the way to return into the land of Juda,

8 She said to them: Go ye home to your mothers, the Lord deal mercifully with you, as you have dealt with the dead and with me.

9 May he grant you to find rest in the houses of the husbands which you shall take. And she kissed them. And they lifted up their voice and began to weep,

10 And to say: We will go on with thee to thy people.

11 But she answered them: Return my daughters, why come ye with me? have I any more sons in my womb, that you may hope for husbands of me?

12 Return again my daughters, and go your ways: for I am now spent with age, and not fit for wedlock. Although I might conceive this night, and bear children,

13 If you would wait till they were grown up, and come to man's estate, you would be old women before you marry. Do not so, my daughters, I beseech you: for I am grieved the more for your distress, and the hand of the Lord is gone out against me.

14 And they lifted up their voice, and began to weep again: Orpha kissed her mother-in-law and returned: Ruth stuck close to her mother-in-law.

15 And Noemi said to her: Behold thy kinswoman is returned to her people, and * to her gods, go thou with her.

16 She answered: Be not

* Chap. I. Ver. 15. *To her gods, &c.* Noemi did not mean to persuade Ruth to return to her false gods she had formerly worshipped: but by this manner of speech, insinuated to her, that if she would go with her, she must renounce her false gods, and turn to the Lord the God of Israel.

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againſt me, to deſire that I ſhould leave thee and depart: for witherſoever thou ſhalt go, I will go: and where thou ſhalt dwell, I alſo will dwell. Thy people *ſhall be* my people, and thy God my God.

17 The land that ſhall receive thee dying, in the ſame will I die: and there will I be buried. * The Lord do ſo and ſo to me, and add more alſo, if ought but death part me and thee.

18 Then Noemi, ſeeing that Ruth was ſtedfaſtly determined to go with her, would not be againſt it, nor perſuade her any more to return to her friends:

19 So they went together and came to Bethlehem. And when they were come into the city, the report was quickly ſpread among all: and the women ſaid: This is that Noemi.

20 But ſhe ſaid to them: Call me not Noemi (that is, beautiful) but call me Mara (that is, bitter) for the Almighty hath quite filled me with bitterneſs.

21 I went out full, and the Lord hath brought me back empty. Why then do you call me Noemi, whom the Lord hath humbled, and the Almighty hath afflicted?

22 So Noemi came with Ruth the Moabiteſs her daughter-in-law, from the land of her ſojournment: and returned into Bethlehem, in the begining of the barley-harveſt.

CHAP. II.

Ruth gleaneth in the field of Booz; who ſheweth her favour.

NOW her huſband Elimelech had a kinſman, a powerful man, and very rich, whoſe name was Booz.

2 And Ruth the Moabiteſs ſaid to her mother-in-law: If thou wilt, I will go into the field, and glean the ears of corn that eſcaped the hands of the reapers, whereſoever I ſhall find grace with a houſeholder that will be favourable to me. And ſhe anſwered her: Go my daughter.

3 She went therefore and gleaned the ears of corn after the reapers. And it happened that the owner of that field was Booz, who was of the kindred of Elimelech.

4 And behold, he came out of Bethlehem, and ſaid to the reapers: The Lord be with you. And they anſwered him: The Lord bleſs thee.

5 And Booz ſaid to the

* Ver. 17. *The Lord do ſo and ſo*, &c. A form of ſwearing uſual in the hiſtory of the old teſtament, by which the perſon wiſhed ſuch and ſuch evils to fall upon them, if they did not what they ſaid.

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young man, that was set over the reapers: Whose maid is this?

6 And he answered him: This is the Moabitess, who came with Noemi from the land of Moab,

7 And she desired leave to glean the ears of corn that remain, following the steps of the reapers: and she hath been in the field from morning till now, and hath not gone home for one moment.

8 And Booz said to Ruth: Hear me daughter, do not go to glean in any other field, and do not depart from this place: but keep with my maids,

9 And follow where they reap. For I have charged my young men not to molest thee: and if thou art thirsty, go to the vessels, and drink of the waters whereof the servants drink.

10 She fell on her face and worshipping upon the ground said to him: Whence cometh this to me, that I should find grace before thy eyes, and that thou shouldst vouchsafe to take notice of me a woman of another country?

11 And he answered her: All hath been told me, that thou hast done to thy mother-in-law after the death of thy husband: and how thou hast left thy parents, and the land wherein thou wast born, and art come to a people which thou knewest not heretofore,

12 The Lord render unto thee for thy work, and mayst thou receive a full reward of the Lord the God of Israel, to whom thou art come, and under whose wings thou art fled.

13 And she said: I have found grace in thy eyes, my lord, who hast comforted me, and hast spoken to the heart of thy handmaid, who am not like to one of thy maids.

14 And Booz said to her: At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. So she sat at the side of the reapers, and she heaped to herself frumenty, and ate and was filled, and took the leavings.

15 And she arose from thence to glean the ears of corn as before. And Booz commanded his servants, saying: If she would even reap with you, hinder her not:

16 And let fall some of your handfuls of purpose, and leave them, that she may gather them without shame, and let no man rebuke her when she gathereth them.

17 She gleaned therefore in the field till evening: and beating out with a rod, and threshing what she had gleaned, she found about the measure of an ephi of barley, that is, three bushels:

18 Which she took up and returned into the city, and shewed it to her mother-in-

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law: moreover she brought out, and gave her of the remains of her meat, wherewith she had been filled.

19 And her mother-in-law said to her: Where hast thou gleaned to-day, and where hast thou wrought? Blessed be he that hath had pity on thee. And she told her with whom she had wrought: and she told the man's name, that he was called Booz.

20 And Noemi answered her: Blessed be he of the Lord: because the same kindness which he shewed to the living, he hath kept also to the dead. And again she said: The man is our kinsman.

21 And Ruth said, he also charged me, that I should keep close to his reapers, till all the corn should be reaped.

22 And her mother-in-law said to her: It is better for thee, my daughter, to go out to reap with his maids, lest in another man's field some one may resist thee.

23 So she kept close to the maids of Booz: and continued to glean with them, till all the barley and the wheat were laid up in the barns.

CHAP. III.

Ruth instructed by her mother-in-law lieth at Booz's feet, claiming him for her husband by the law of affinity: she receiveth a good answer, and six measures of barley.

AFTER she was returned to her mother-in-law, Noemi said to her: My daughter, I will seek rest for thee, and will provide that it may be well with thee.

2 This Booz, with whose maids thou wast joined in the field, is our near kinsman, and behold this night he winnoweth barley in the threshing-floor.

3 Wash thyself therefore and anoint thee, and put on thy best garments, and go down to the barn-floor, but let not the man see thee, till he shall have done eating and drinking.

4 And when he shall go to sleep, mark the place wherein he sleepeth: and thou shalt go in, and lift up the cloaths wherewith he is covered towards his feet, and shall lay thyself down there: and he will tell thee what thou must do.

5 She answered: Whatsoever thou shalt command, I will do.

6 And she went down to the barn-floor and did all that her mother in law had bid her.

7 And when Booz had eaten, and drunk, and was merry, he went to sleep by the heap of sheaves, and she came softly, and uncovering his feet, laid herself down.

8 And behold, when it was now midnight the man was afraid, and troubled: seeing a woman lying at his feet,

9 And he said to her: Who art thou? And she an-

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swered: I am Ruth thy handmaid: spread thy coverlet over thy servant, for thou art a near kinsman.

10 And he said: Blessed art thou of the Lord, my daughter, and * thy latter kindness has surpassed the former: because thou hast not followed young men either poor or rich.

11 Fear not therefore, but whatsoever thou shalt say to me I will do to thee. For all the people that dwell within the gates of my city know that thou art a virtuous woman.

12 Neither do I deny myself to be near of kin, but there is another nearer than I.

13 Rest thou this night: and when morning is come, if he will take thee by the right of kindred, all is well; but if he will not, I will undoubtedly take thee, *as* the Lord liveth: sleep till the morning.

14 So she slept at his feet till the night was going off. And she arose before men could know one another, and Booz said: Beware lest any man know that thou camest hither.

15 And again he said: Spread thy mantle, wherewith thou art covered, and hold it with both hands. And when she spread it and held it, he measured six measures of barley, and laid it upon her. And she carried it and went into the city,

16 And came to her mother-in-law. Who said to her: What hast thou done, daughter? And she told her all that the man had done to her.

17 And she said: Behold he hath given me six measures of barley, for he said: I will not have thee return empty to thy mother-in-law.

18 And Noemi said: Wait my daughter till we see what end the thing will have. For the man will not rest until he have accomplished what he hath said.

CHAP. IV.

Upon the refusal of the nearer kinsman, Booz marrieth Ruth, who brings forth Obed, the grandfather of David.

THEN Booz went up to the gate, and sat there. And when he had seen the kinsman going by,

* Chap. III. Ver. 10. *Thy latter kindness*, viz. to thy husband deceased, in seeking to keep up his name and family, by marrying his relation according to the law, and not following after young men. For Booz, it seems, was then in years.

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of whom he had ſpoken before, he ſaid to him, calling him by his name: Turn aſide for a little while, and ſit down here. He turned aſide, and ſat down.

2 And Booz taking ten men of the ancients of the city, ſaid to them: Sit ye down here.

3 They ſat down, and he ſpoke to the kinſman: Noemi, who is returned from the country of Moab, will ſell a parcel of land that belonged to our brother Elimelech.

4 I would have thee to underſtand this, and would tell thee before all that ſit *here*, and before the ancients of my people. If thou wilt take poſſeſſion of it by the right of kindred: buy it and poſſeſs it. But if it pleaſe thee not, tell me ſo, that I may know what I have to do. For there is no near kinſman beſides thee, who art firſt, and me, who am ſecond. But he anſwered: I will buy the field.

5 And Booz ſaid to him: When thou ſhalt buy the field at the woman's hand, thou muſt take alſo Ruth the Moabiteſs, who was the wife of the deceaſed: to raiſe up the name of thy kinſman in his inheritance.

6 He anſwered: I yield up my right of next a-kin: for I muſt not cut off the poſterity of my own family. Do thou make uſe of my priviledge, which I profeſs I do willingly forego.

7 Now this in former times was the manner in Iſrael between kinſmen: that if at any time one yielded his right to another: that the grant might be ſure, the man put off his ſhoe, and gave it to his neighbour, this was a teſtimony of ceſſion of right in Iſrael.

8 So Booz ſaid to his kinſman: Put off thy ſhoe. And immediately he took it off from his foot.

9 And he ſaid to the ancients and to all the people: You are witneſſes this day, that I have bought all that was Elimelech's, and Chelion's and Mahalon's of the hand of Noemi:

10 And have taken to wife Ruth the Moabiteſs, the wife of Mahalon, to raiſe up the name of the deceaſed in his inheritance, leſt his name be cut off from among his family and his brethren and his people. You, I ſay, are witneſſes of this thing.

11 Then all the people that were in the gate, and the ancients, anſwered: We are witneſſes: The Lord make this woman, who cometh into thy houſe, like Rachel, and Lia, who built up the houſe of Iſrael: that ſhe may be an

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example of virtue in * Ephrata, and may have a famous name in Bethlehem:

12 And that thy house may be as the house of Phares, whom Thamar bore unto Juda, of the seed which the Lord shall give thee of this young woman.

13 Booz therefore took Ruth, and married her: and went in unto her, and the Lord gave her to conceive, and to bear a son.

14 And the women said to Noemi: Blessed be the Lord, who hath not suffered thy family to want a successor: that his name should be preserved in Israel.

15 And thou shouldst have one to comfort thy soul, and cherish thy old age. For he is born of thy daughter-in-law: who loveth thee: and is much better to thee, than if thou hadst seven sons.

16 And Noemi taking the child, laid it in her bosom, and she carried it, and was a nurse unto it.

17 And the women her neighbours congratulating with her, and saying, There is a son born to Noemi, called his name Obed: he is the father of Isai, the father of David.

18 These are the generations of Phares: Phares begot Esron,

19 Esron begot Aram, Aram begot Aminadab,

20 Amindab begot Nahasson, Nahasson begot Salmon,

21 Salmon begot Booz, Booz begot Obed,

22 Obed begot Isai, Isai begot David.

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* Ver. 11. *Ephrata.* This was another name of the same city of Bethlehem.

END OF THE FIRST VOLUME.

ERRATA.

Gen. Ch. xxxviii. v. 9. read *brethren.*
Levit. Ch. ix. v. 20. for *beasts*, read *breasts.*

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